This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

+ *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.

+ *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.

+ *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.

+ *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at `http://books.google.com/`

[Amherst (Nicholas)]

2 vols in 1

1876

Digitized by Google

XL 12.75[To

CONFINED TO THE LIBRARY.

Digitized by Google

Digitized by Google

Digitized by Google

W. Hogarth fec

Digitized by Google

TERRÆ-FILIUS:

Or, The SECRET

HISTORY

OF THE

University of *Oxford*;

IN

Several ESSAYS.

To which are added,

REMARKS upon a late Book, entitled, *University Education*, by R. NEWTON, D. D. Principal of *Hart-Hall*.

He is departed, *indeed*; *but his* Ghost *still hovers about the Ground, haunts the Place of his wonted Abode*, disturbs *the several Apartments with* unseasonable *Visits and strange Noises, and* scares *all those who never expected his* Return *to* this Region *any more*.

NEWTON's Univ. Educ.

LONDON:

Printed for R. FRANCKLIN, under *Tom's Coffee-House*, in *Russel-Street*, *Covent-Garden*.

M. DCC. XXVI.

Digitized by Google

Digitized by Google

PREFACE.

THE diſtance of time between the firſt and ſecond appearance of the following papers, together with the difference in the paſt and preſent ſtate of the univerſity of *Oxford*, make it neceſſary for me to prefix ſomething by way of apology for this work, which may ſeem to thoſe perſons, who are not acquainted with the ſubject in hand, or do not make a proper diſtinction of time, to ſtand in need of a juſtification.

The *undertaker* and *publiſher* of theſe ſheets went to *Oxford* in the year 1716. when the ſeeds of the late *unnatural rebellion* were not yet extinguiſh'd; and continued there till *June* 1719. during which time he was a witneſs of that diſloyal and treaſonable diſpo-

Digitized by Google

ſition, of thoſe corruptions, follies, and vices, which are complained of in the following book. For the truth of theſe particulars he appeals to the world, and eſpecially to thoſe who were his contemporaries there, excepting only ſome, who would think it very hard to be oblig'd to *ſpeak the truth.*

As to my charge of a *treaſonable* ſpirit reigning in the univerſity at that time, I think it ſo generally known, that I need not uſe any arguments, or produce any vouchers, to prove it to be juſt; it was ſo far from being diſowned by the perſons poſſeſs'd of that ſpirit, that it was boaſted of, in moſt of their *ſermons* and publick *ſpeeches*, tho' under another name, as the chief *ornament* and *glory* of the place: They labour'd to convince the world how ſtrenuous they were in the cauſe of *high-church* and the *pretender*, by publickly drinking his *health*, defending his *right*, praying for his *reſtoration*, and careſſing his moſt open and declar'd *adherents*. This is ſufficiently confirmed by the prudent ſteps which the government took, at that time, to prevent their farther deſigns, by ſending a regiment of *dragoons* into the univerſity; a *thing* which is never done, but in caſes of the *utmoſt extremity*. To this we may add the *reſolutions* which afterwards paſſed, in the *houſe*

of

Digitized by Google

of lords, on a complaint of a *Riot* at *Oxford*; by which *resolutions* it appears, according to the judgment of the lords, both spiritual and temporal, after the strictest examination, * that the governors of the university and city of *Oxford* were notoriously guilty of *practices* highly *disrespectful* to his majesty's royal family, and tending to SEDITION.

I will mention but one thing more upon this head, besides what is farther alledged in the following volume, which is the treatment that the *constitution club* received from the *magistrates* and *rulers*, as well as the inferior part of the university; a club, which deserves immortal honour, and the highest encouragement, for their zeal and services to the present happy settlement, in the most *critical* season; for which they were repaid at *Oxford* with persecution and disgrace, with injuries and hardships, and with the most partial and cruel treatment. Were witnesses wanting to the truth of this, I could appeal to several gentlemen of great *distinction*, and *shining ornaments* of their country, who were formerly *members* of that society

* *Vide* the Journals of the *house of lords*, April 3. 1717

and at preſent make a conſiderable figure in the *houſe of commons*.

It muſt be confeſs'd, indeed, that this *ſeditious* ſpirit, and theſe *treaſonable* practices have, of late years, ſo much *abated*, if not entirely *ceaſed* there, that it induced his majeſty, out of his royal goodneſs, to diſtinguiſh his ſubjects at *Oxford* with ſeveral valuable *donations*, and marks of his affection: Neither ought it to be diſſembled, what a *loyal*, *dutiful*, and *grateful* ſenſe they expreſſed of theſe favours; of which their *famous addreſs* of thanks, as well as the manner in which it was *ſent* to his majeſty, is a laſting and memorable inſtance: nay, ſo *zealous* were they in this matter, and ſo fearful leſt they ſhould be thought *deficient* in their acknowledgements of royal bounty, that they back'd this addreſs with another, expreſſed in almoſt higher ſtrains of gratitude, which the vice-chancellor *condeſcended* to bring up himſelf; and the manner, in which they ſtill ſpeak of that *benefaction* at *Oxford*, ſhews how far they have *alter'd* their ſentiments, and how well they *deſerve* his majeſty's farther encouragement.

But their being good ſubjects now does not prove that they were ſo *nine* or *ten* years ago; nor does their preſent *loyalty* oblige me

to

Digitized by Google

to conceal their former *disobedience*; which ought, for many reasons, to be exposed and recorded to posterity.

First, were it only as an *historical* fact, and for the information of succeeding ages, who have certainly a right to be made acquainted with the behaviour and practices of their *fore-fathers*.

Secondly, for a proof of the *instability* of human affairs, what sudden *changes* are brought about in the world, and how surprisingly *good* is produc'd out of *evil*.

Thirdly, to humble the *pride* and *self-sufficiency* of mankind, who ought not to be too much elated with an opinion of their own *knowledge* and *virtue*, when they see that so *famous a nursery* of religion and learning has not been free from very great *errors* and *miscarriages*; as, by the difference in their present conduct, they seem themselves to acknowledge.

Lastly, that the present members of that university may have the *glory* which is due to them, for bringing about so *desirable* a work; and that we, whose spiritual welfare depends so much upon the purity of those fountains, *may rejoice and be glad in it.*

We

We are assur'd in scripture, *that there* is more *joy in heaven over* one *sinner that* repenteth, *than over* ninety and nine *just persons who need* no *repentance*. If the same rule is to be observed upon earth, how great and extraordinary should the *national joy* be at present, upon account of this *academical reformation*, when we consider that the number of *penitent sinners* is so large, and of those, who need *no repentance*, so very *small*?

But we may carry this *evangelical* doctrine too far, which obliges us to *forgive* and *rejoice* over our *rebellious repenting* brethren; but not to *reward* and *confide* in them beyond those who need no *political repentance*; for it cannot surely be interpreted to mean, that a man, who has but just escaped the *gallows* or *scaffold*, which he confessedly deserved, has immediately a right to a prime *post*, or an overgrown *pension*.

Indeed the *labourers* in the gospel, *who came in at the* eleventh *hour*, *received every man a* penny, *as well as those*, *who had borne the* heat *and* burthen *of the day*; and when the latter *repined* at this, as an unequal distribution, they were severely rebuked for it, because it *did them no wrong*. But, if the master

Digitized by Google

maſter of the *vineyard* had paid thoſe, who came in at that *late hour*, every man *a penny*, and had given *nothing* to thoſe, who bore the *heat* and *burthen* of the day, I believe it would have been condemn'd in the *parable*, as a very *hard* and *unjuſtifiable* proceeding.

This, I ſay, *therefore is* ſtraining the ſacred text, and is deſtructive of all *morality* as well as *religion*; for it tends to the encouragement of *rebellion* and makes *loyalty* (inſtead of being its *own reward)* become its *own puniſhment*.

It were to be wiſhed indeed, that the ſtale, political maxim of *obliging our enemies*, under the ſtrange ſuppoſition that *our friends will continue to be our friends*, at all events, were as fully exploded in *practice*, as it is in *theory*; for though it is univerſally condemn'd, by all parties, as *ungrateful*, *baſe*, and *impolitick*; yet it has had too much influence in the counſels and adminiſtrations of *all reigns*; unleſs, I may be allowed to except the *preſent*.

However this conduct may ſerve the purpoſes of an ambitious *ſtateſman*, who is declining in the eſteem of *that party*, upon which he firſt ſet out, and by whoſe *intereſt* he aggrandiz'd himſelf; yet it never did, nor ever will

will conduce to the good of any nation, or the glory of any prince.

I ſhall not inſiſt upon the *baſeneſs* or *ingratitude* of ſuch proceedings, becauſe as *publick honeſty* has, long ago, been laught at as a *chimæra*, it would be ridiculous to argue upon *publick gratitude*. But, ſpeaking *politically*, what can any government be ſaid to gain by *ſuch* a conduct? if it engages an *enemy*, does it not alſo endanger the loſs of a *friend*? Or, can an old inveterate adverſary, brought over by *venal* motives, be more rely'd upon than a ſtaunch friend, actuated by the *natural* principles and dictates of his heart? — It, is at beſt, nothing elſe but giving away with one hand, what they gain with the other; not to mention the hazard, which they run, of being *betray'd* or *undermin'd* by their *new* converts and adherents.

To ſuppoſe that *our friends will always be our friends*, however deſerted, diſregarded, or ill-uſed, is equally ridiculous with believing that *mercenary proſelytes* can be ſafely confided in, when there is *real* danger. *Zeal* and *affection* to a cauſe may go a great way in reſtraining ſome perſons from defection; but men of all parties are equally men, compoſed of the ſame fleſh and blood, and ſubject to the ſame frailties. *Nature will* ſome-

Digitized by Google

ſometimes rebel againſt principle, when it is long and grievouſly provoked by *male-treatment* and *oppreſſion*; as even the groſſeſt patrons of *blind obedience* and *implicit ſubmiſſion* have frequently acknowledg'd by their actions, as well as their words.

It is the glory of thoſe in the *preſent* adminiſtration, that they have conquer'd all oppoſition, and ſubdued the hearts of their enemies by the force of *truth* and the *unblameable conduct* of publick affairs, without having recourſe to thoſe mean artifices of *deſerting their friends*, and ſuborning the nation's *known enemies* into their ſervice. We now ſee the publick buſineſs going on, without any of thoſe *rubs* and *impediments*, which uſed to clog the proceedings, and embarraſs the deſigns of men in power. *Thoſe perſons* who, ſometime ago, were loudeſt upon theſe occaſions, are now convinced of their error, and, by the meer force of *reaſon*, are obliged to alter their conduct, by joining chearfully, with our preſent *patriots*, in all ſchemes and meaſures for the publick good. They ſee the weakneſs of their former arguments; the reaſons of their late diſcontent are quite vaniſhed, and the ſubjects of popular clamour are laid aſide. The neceſſary, yearly *taxes*, occaſional *deficiencies*, and even that dreadful

Digitized by Google

ful topick of *ſtanding armies* have loſt their weight, and are no longer *bug-bears*, to deter them from purſuing the true intereſt of their country. — I ſpeak this, for the honour of *thoſe*, to whom we are oblig'd for this happy COALITION!

Nay, ſhould it, at any time, be thought neceſſary, for the ſafety and glory of this nation, to heap honours upon ſuch men, *becauſe they have been enemies to their country*; and to cruſh others, *for being over-zealous in their duty*, (which poſſibly may be ſometimes objected,) I have nothing to ſay againſt it, however grating it may to *thoſe*, whom it ſhall affect: Little inconveniences muſt be ſubmitted to, for the publick good; and as long as the places of truſt and profit are not engroſſed and monopoliz'd in a few hands, but diſtributed without partiality amongſt the moſt deſerving; as long as *penſions* are beſtowed only upon thoſe, who are intitled to them by their *zeal* and *ſufferings* for the preſent government, and not ſquander'd away upon the *moſt ill-deſerving* men, I think every good ſubject ought to ſit down contented, under all private hardſhips, not without bleſſing thoſe *wiſe heads* and *honeſt hearts*, by which the publick is ſo well ſecur'd!

I muſt

Digitized by Google

I must, however, beg leave to obſerve, that whenever ſuch *retrograde meaſures* ſhall be judged expedient by thoſe in power, it will be very unreaſonable for them to cry *Turn-coat* firſt, and charge their own fickleneſs upon *thoſe*, who chuſe to abide by their former principles, and will not join with them in their *new* counſels and *tergiverſations*. — But it is ſtill more *ridiculous* for *any man* to exclaim againſt *Trimming*, even ſuppoſing the charge to be true, who has been *notoriouſly guilty* of that practice himſelf, whenever his *reſentments* or *ambition* have made it convenient.

For my part, I freely confeſs (and let my *enemies* take it for an handle of triumph) that I have been, for a long time, entirely miſtaken in my general opinion of mankind, and the common tranſactions of the world. I once thought there was a real difference in *parties*, and that there was *ſomething more* in thoſe diſtinctions, which have ſo long divided us, than a mere ſtruggle for *power*, and a tryal of skill, between a *few great* men, to determine which of them ſhall be *greateſt*.

I am now convinced of the contrary: I have *ſeen* it; I have *felt* it; and find, by fatal experience, that there is nothing in outward *names* and *profeſſions*; but I begin to conſider moſt of the great diſputes and factions in *po-*

Digitized by Google

liticks only as ingenious devices to aggrandize a few *designing Knaves*, at the expence of a vast number of honest, *undesigning zealots*, who join with them in the same cause. When this point is once gained, the mask is thrown off, and the next business is to to cajole themselves into the favour of those, whom they had before displeased; which is frequently done by leaving their late vigorous adherents in *the lurch*; or, perhaps, giving them up as *sacrifices* to appease the resentments of the *opposite party*.

I do not mention this with any vain expectations that what I can say will produce the least amendment or alteration; but only by way of apology for my own conduct, in having been *too zealous* in a good cause, and fondly imagining that the rest of the world were as much *in earnest* as myself.

It will probably be objected by the little bigots to a party, and tools to ambition, that it is presumptuous and impertinent for any private person to speak thus freely of men, who move in an orb so far above his own. Such groveling objectors may enjoy their sordid opinions as long as they please, which perhaps will be no longer than they themselves continue in dependance, and their patrons in place. But let them know, that it was always a rooted

per-

Digitized by Google

perſuaſion in my mind, that every one, who is not become a ſlave by his own conſent, has a right to ſpeak with the utmoſt freedom, conſiſtent with decency and the publick good, of any men, in whatever rank or ſtation they are placed. Let them know farther, that I think it the duty of every member of a free ſociety to maintain his private property, intereſt, and privileges, however ſmall, in that ſociety; and that, for my own particular, I am reſolved to aſſert my right, and defend the little I have left, to the utmoſt of my power; unleſs I find it neceſſary to ſacrifice even that alſo to the ſervice of my country.

With this reſolution I undertook the following work, and, having received ſome marks of diſgrace and ill-uſage in the univerſity, endeavoured, by a very juſt *recrimination*, to vindicate myſelf, and expoſe thoſe who had deprived me of my *right*. I ſhall not, in this place, trouble the reader with the circumſtances of my caſe, and the treatment I met with at *Oxford*, having been, perhaps, too prolix upon that head, in one of the following * papers, to which I refer.

As for the *imprudence* of this undertaking, which has frequently been objected, I confeſs

* *Vide Terræ-Filius* No. xlv.

Digitized by Google

it to be such, and that I have all along proceeded, in the bold search of *truth*, without a single view to my own interest, without any promise or expectation of the smallest reward, even that of being presented to a doctor's degree by the university, in return for all my industry, and the pains which I have taken in its behalf.

The *worldly-wise* and the *prudent* of this generation consider things only as they respect their temporal interest and advantage, without any regard to right or wrong, truth or falshood, any farther than they conduce to their corrupt purposes, and selfish aims. But it is the part of a *scholar* and an *honest man*, to consider things *intrinsically*, and to make *truth*, *reason*, and *equity*, the standards of all his determinations.—Let us, therefore, put the question before us in that light, and see whether the present undertaking is blameable or praise-worthy, when thus set in view.

The only two things to be considered in this enquiry, are the *matter* contained in the following sheets, and the *manner* in which it is treated.

As to the FIRST: If the *facts* I have mentioned are true; if my *arguments*, upon those facts are *just* and *valid*; if the *practices* I have condemned are really *unwarrantable*, and the whole *tenour* of what I have written tends,

in

Digitized by Google

in its nature, to the *reformation* of the univerſity, and the intereſt of *loyalty* and *true learning*, I think I deſerve the thanks, inſtead of the clamours and ill-will, of all reaſonable men. — How far ſuch an attempt is *prudent* or *politick*, is quite another queſtion, and nothing to the preſent purpoſe, unleſs we are to admit, (what, I hope, will not be deſired,) that that the world is compoſed of nothing but juggle, grimace, and legerdemain; and that the before mentioned principles of *truth*, *reaſon*, and *equity* are only baits to inſnare the vulgar, and captivate thoſe, whoſe ignorance makes them an eaſy prey.

Upon this iſſue, therefore, I deſire that my performance may be tried. If it can be proved that I have, in general, miſrepreſented matters of fact, that my objections have no force, that I have calumniated the univerſity without any reaſon, and oppoſed the intereſt of ſound learning, I ſhall be contented to bear all that load of infamy, which ſuch practices truly deſerve. But if nothing of this nature can be fixed upon me, I deſire that the *odium* which hath been unjuſtly caſt upon me, for *expoſing* theſe corruptions, may be transferr'd to thoſe who are *guilty* of them. I ſpeak in *general*; for it is impoſſible, in a work of this

Digitized by Google

nature, to avoid mistakes in every trivial circumstance, and minute particular. What I have myself been able to discover of that sort, I have corrected in this edition; and if I am informed of any others, they shall also be amended in the next; but for the rest which hitherto remains, or shall remain unconfuted, I am resolved to justify it upon all occasions, and in any manner.

With regard to that part, which relates to the *exercises* and *discipline* of the university, I must put the reader in mind, that I represent them as they stood *nine* or *ten* years ago, the time when I lay the scene of these papers; for I must confess that, of late years, some wise regulations have been introduced in those respects.

I mentioned in * one of my papers, that such a *reformation* was then begun in some *colleges*; and I am since assured that it has got footing in the *publick exercises* of the university. I am well informed that the *discipline* in general is more strictly regarded; that the *collectors* have been lately curb'd in their *exorbitances*; that *Locke*, *Clarke*, and Sir *Isaac Newton* begin to find countenance in the schools,

* *Vide Tatler-Filius.*

Digitized by Google

ſchools, and that *Ariſtotle* ſeems to totter on his antient throne. But, I hope, that I ſhall not be charged with *falſification*, for repreſenting things as they formerly ſtood, becauſe they have ſince been *alter'd* and reformed. I would not, from hence, be thought to arrogate the leaſt part of this *reformation* to myſelf; but, with the utmoſt pleaſure, am ready to impute it, where it is juſtly due, to the prevailing *good ſenſe*, and *unprejudiced underſtanding* of ſeveral ingenious *young* gentlemen, the preſent *ornaments* of that univerſity; and eſpecially to Mr. *Burton*, *fellow* of *Corpus-Chriſti College*, one of the *pro-proctors* for the laſt and the preſent year, a gentleman who bears ſuch a general, good character, both as to *learning* and *probity*, that I will not endeavour to leſſen it, by any obnoxious praiſes which I can beſtow. I am, however, ſincerely glad to hear, that he has attempted this *change*, without incurring upon himſelf that *obloquy* and *clamour*, which uſually attend ſuch *innovations*, and that he lives in the general eſteem of all perſons there, excepting only ſome *pedants* and *bigots* to antiquity, whoſe praiſe or reproach is of equal weight.

Laſtly,

Digitized by Google

Laſtly, as to thoſe *perſonal* matters, which are ſcattered up and down through theſe papers, and particularly with relation to a certain HEAD of a college, (whoſe name is grown nauſeous to the publick,) I will only ſay, that I took all poſſible care to inform myſelf aright in every particular, before I publiſhed it. I did, at that time, appeal to the world, as well as himſelf, for the truth of what I related; and having not yet been contradicted, I preſume that it proceeds from the *notoriety* and *conſciouſneſs* of his guilt. However, I do once more call upon him, in this publick manner, to do himſelf juſtice, if he thinks that he is injured; and promiſe, upon conviction of any material errors, to retract what I have ſaid, and repair the wrong.

But if he thinks proper to make any defence, I muſt deſire and inſiſt upon it, that he will do it, not by private whiſpers in *particular families*, not by vile *back-biting* inſinuations and an *affected* contempt of what I have written; but by plain, open evidence of the *falſity* of my *facts*, or the *inconcluſiveneſs* of my *reaſoning*.

I am confident that he cannot do this; and therefore, however the preſent generation may determine this point againſt me, for the ſake of carrying on little *party views*, or the main-

Digitized by Google

maintainance of *bigotted friendſhips*, or from a joint-concern in the ſame *deteſtable practices*; yet, I cannot help anticipating to my ſelf the approbation of poſterity, to whoſe impartial deciſion I chearfully leave this matter, and doubt not that his *memory* will be as infamous in the next age, as his name and character ought to be in this.

But SECONDLY, as to the *manner*, in which I have treated this ſubject (which is the next thing to be conſider'd) I muſt firſt obſerve, that I am not one of thoſe, who think there is any *ſin* or *immorality* in *ridicule* and a *ludicrous* ſtile, provided they are juſtly apply'd; that, in the preſent caſe, if the matters, which I have complained of, be *true*, they cannot be treated in too ſcornful and contemptuous a manner; if they are *not* true, I cannot be juſtify'd for publiſhing ſuch falſhoods, tho' I did it in the *graveſt* and moſt ſolemn ſtile.

In a work of this nature, it is very hard to pleaſe any, and impoſſible to pleaſe all. The different tempers and taſtes of men cannot reliſh the ſame ſtile or manner of writing, any more than the ſame diſh or the ſame diverſion: *fops* love romances; *pedants* love jargon; the *ſplenatick* man delights in ſatire; and the gay *courtier* in panegyrick; ſome are pleas'd with poetry; others with proſe; ſome

ſome are for plain truths, and ſome for diſguiſe and diſſimulation.

I was aware of this, when I began, and, in my ſecond paper, reſerv'd to my ſelf a liberty to be in what humour I pleas'd, and to vary my *manner* as well as my *ſubject*, hoping thereby to pleaſe moſt ſorts of readers; but I quickly found my ſelf diſappointed in my expectations, having often receiv'd, by the ſame poſt, complaints from ſome of my correſpondents, that I was *too grave* for the character of *Terræ-Filius*; and from others, that I affected *levity* too much for one, who ſtil'd himſelf a *Reformer*.

In anſwer to both theſe objections, I ſhall only beg of my readers to conſider, that as, on one hand, it ought not to be expected that a man ſhould keep his face upon the *broad grin* for *half a year together*; ſo, on the other, I cannot apprehend that it is at all neceſſary for a *reformer* to be a *puritan*, always in the *dumps*, and always holding forth with a diſmal face and a canting tone.

——— *ridiculum acri*
Fortiùs & melius magnas plerumque ſecat res.

Upon the whole, after the cooleſt review of this undertaking, and the various reflections

Digitized by Google

tions which I have been making upon it, for theſe *five years* paſt, I can ſee nothing in it to repent of, but the want of ſufficient abilities to treat a ſubject of ſuch general importance in the manner which it deſerves. But I hope the reader will excuſe ſome imperfections, when he conſiders the nature of my *ſtinted* education, that I was allowed to continue but *three* years at *Oxford*, and was not *twenty four* years of age, when I compleated this undertaking.

Give me leave, for a *concluſion*, to indulge the *natural vanity* of an author, by applying to my own performance the ſelf-exaltation of the celebrated *Horace*; which may ſeem the more excuſable in me, ſince the gratification of this *human foible* is the only reward, which I am ever like to receive for all my zeal and all my labours!

Exegi monumentum ære perennius,
Regalique ſitu pyramidum altius,
Quod non imber edax, non Aquilo impotens
Poſſit diruere, aut innumerabilis
Annorum ſeries, & fuga temporum.
Non omnis moriar.

ERRATA.

Digitized by Google

ERRATA.

PAGE 204. *at the bottom of the page, for* see bishop *Hoadly's* sermon before the house of Lords upon the 29th of *May*, 1717. *read* 1716.

Digitized by Google

NUMB. I.

TERRÆ-FILIUS.

Fœnum habeo in Cornu.

WEDNESDAY, *January* 11. 1721.

GENTLEMEN *and* LADIES,

IT is so long since I had the honour of your company at the theatre at *Oxford*, that I am afraid, according to the custom of the world, you have almost forgot your old acquaintance; I will therefore, first of all, put you in mind who I am, and for what reasons I have been thus long silent.

It has, till of late, been a custom, from time immemorial, for one of our family to mount the *Rostrum* at *Oxford* at certain seasons, and divert an innumerable crowd of spectators, who flock'd thither to hear him from all parts, with a merry oration in the *Fescennine* manner, interspers'd with secret history, raillery, and sarcasm, as the occasions of the times supply'd him with matter.

Digitized by Google

If a venerable head of a college was caught ſnug a-bed with his neighbour's wife; or ſhaking his elbows on a *ſunday* morning; or flattering a prime miniſter for a biſhoprick; or coaxing his bedmaker's girl out of her maidenhead, the hoary old ſinner might expect to hear of it from our lay-pulpit the next *act*. Or if a celebrated *toaſt* and a young ſtudent were ſeen together at midnight under a ſhady myrtle-tree, billing like two pretty turtle-doves, to *him* it belong'd, being a poet as well as an orator, to tell the tender ſtory in a melancholy ditty, adapted to paſtoral muſick.

Something like this jovial ſolemnity were the famous *Saturnalian* feaſts among the *Romans*, when every ſcullion and ſkipkennel had liberty to *tell his maſter his own*, as the *Britiſh* mobility emphatically ſtile it. Who, ſaid one of them, help'd *Phillis* the chambermaid to make the beds one day, when his lady was a viſiting? Or, whoſe lady kiſs'd *Damon* the butler behind a hogſhead of *Falernian*, when her husband was hunting the boar? Or, who loſt five thouſand ſeſterces at play, and mortgaged his eſtate to pay it? — 'Twas all water-language at theſe times, and no exceptions were to be taken.

I cannot indeed ſay, that our *Oxford act* agrees with the old *Roman* feaſts in every particular; for we do not find upon record one inſtance of any gentleman-lacquey, who was turn'd out of doors upon this account, or met with ſo much as a broken head for his impertinence. An old manuſcript, I confeſs, in the *Bodleian* library, takes ſome notice of one *Clodius Snappius*, an old *Sabine* farmer, who being jeer'd in too free a manner by one of his plowmen, replied in a pet, *Why, how now, ſirrah; methinks you have a good ſtock*, and ſo went home in the dumps: but we read of no bloodſhed, nor expulſion from his ſervice.

Notwithſtanding what ſome wiſe heads have thought to the contrary, I cannot ſee the great unreaſonableneſs

Digitized by Google

reasonableness of such publick licences as these at particular seasons: For why should a poor undergraduate be call'd an *idle rascal*, and a *good for nothing blockhead*, for being perhaps but twice at chapel in one day, or for coming into college at ten or eleven a clock at night, or for a thousand other greater trifles than these; whilst the grey-headed doctors may indulge themselves in what debaucheries, and corruptions they please, with impunity, and without censure? *Methinks it* could not do any *great hurt* to the universities, if the old fellows were to be *jobed* at least once in *four* or *five* years for their irregularities, as the young ones are every day, if they offend.

Indeed, some of my predecessors have us'd the old gentlemen too roughly, and run their christian patience quite out of breath. One of these academical *pickleherrings* scurrilously affronted the learned president of St. *John*'s college (in defiance of the statute *de contumeliis compescendis*) by shaking a box and dice in the theatre, and calling out to him by name, as he came in, in this manner, *Facta est alea, doctor, Seven's the main*, in allusion to a scandalous report handed about by the doctor's enemies, that he was guilty of that infamous practice, and had lost great sums of *other people's* money at dice; which story all, who have the honour to be acquainted with that profound divine, know to be a most groundless and impudent defamation.

Several such indignities as these having been offer'd to the grave fathers of the university, (the reverend the *heads* and *governors* of colleges and halls) they wince'd like so many gall'd horses, and said to one another, Gentlemen, *these are no jests*; if we suffer *this*, we shall become the sport of freshmen and servitors; let us expel him, for an example to others not to take such freedoms with their superiors.

And *Terræ-Filius* was accordingly expell'd almost every act. Yet, for all that, some body was still

Digitized by Google

found upon these occasions, endow'd with christian courage enough to rebuke wickedness in high places, at the expence of infamy and nakedness; the usual consequences of incurring ecclesiastical displeasure!

To put therefore an entire stop to this dangerous practice, of exposing the *dons* to derision and detestation, it hath been thought expedient, for the safety of their reputations, to have no publick *act* at all for some years; and when they have, to have no *Terræ-Filius*: by this means obliging me to silence, when there is most occasion for me to open my mouth.

Being of a very talkative temper, and withal something splenatick, you must needs think, loving readers, how uneasy this confinement has been to me: to see ignorance, superstition, tyranny and priestcraft riding rampant in the seminaries of religion; to see barefaced, fraudulent actions daily committed by the hands that ought to administer justice; to see perjury and rebellion publickly preached and inculcated into the minds of youth; to see the virtuous munificence of founders and benefactors squandered away at *gaming tables*, and amongst *stockjobbers*, or guzzled down in hogsheads of wine, or tost up in fricasees and venison pasties: I say, to see all this, and to see no publick remedy apply'd or propos'd to be apply'd to this complication of evils, would extort satire and indignation from the most lukewarm breast.

——————*Nam quis iniqua*
Tam patiens urbis, tam ferreus ut teneat se?

Being therefore denied the liberty to ridicule vice as I us'd to do, in a publick manner; I have liv'd *incog.* for several years at *Oxford*, and have been a careful and nice observer of all proceedings publick and private, which have been carried on in that place ever since; I have remarked the lives and conduct of all persons of note there, both male and female; and

Digitized by Google

and having taken exact minutes of each material circumstance, I am come up to town, being no longer able to contain my self, and have taken lodgings at a printer's, in order to retail my observations out to the world in a weekly half-sheet, that all persons, and especially the meaner sort (who have conceiv'd such a veneration for the universities) may judge whether their implicit zeal for those learned bodies (as they are called) be justly *plac'd or not*; and whether, in their *present unregulated state*, they are not the *nurseries of pedantry* instead of sound learning, of *bigottry* instead of sound religion, and of treason instead of loyalty; whether their statutes (both those of the university and of particular colleges) are not generally perverted, or partially executed; whether the publick discipline is not wretchedly neglected, and the publick exercises confin'd to nonsensical jargon, and the mere burlesque of true knowledge; whether even those useless exercises are perform'd as they ought to be; whether the criterion of merit is not render'd very precarious; and whether the method of taking degrees is not very unjust and arbitrary; whether most benefactions, both publick and private, are not either embezzell'd or misapply'd; and whether (supposing all this can be proved) the loud complaints, that have so long and so often been made to no effect, were reasonable or not; and whether the regulation, which has been so earnestly expected, was not justly and honestly expected.

Digitized by Google

TERRÆ-FILIUS. N° II.

Obſequium amicos, Veritas odium parit. Ter.

WEDNESDAY, *January* 18.

THERE is not in nature a more ſenſeleſs piece of impoſture, than that common, eſtabliſh'd maxim, *Truth ought not to be ſpoken at all times.* How this hopeful proverb became ſo current amongſt us, or by whom, ſeems very plain to me; but I will not preſume to determine it, leſt I ſhould be thought partial in my opinion: but thus much, I ſuppoſe, without affronting any body, I may ſay, that it was firſt introduced to cover ſome deſign, which could not be carried on without concealing the TRUTH; and I will add, that every deſign, which cannot otherwiſe be carried on, is a wicked deſign; for that TRUTH tends in its nature either to the diſſervice of man, or the diſhonour of God, or to both (as it certainly does, *if it ought not to be ſpoken at all times*) is a poſition big with miſchief and falſhood; as it diſſolves all obligations, civil and ſpiritual, and reduces all religion, both natural and revealed, to mere chimeras and impoſitions which have no foundation.

I always thought it the great buſineſs of learning and philoſophy to enquire after TRUTH, and to diſcover that ineſtimable jewel (as it uſed to be called) as far as frail nature will allow us. This is what the greateſt men of all ages profeſs'd to be their enquiry, and the ultimate end of all their ſtudies

Digitized by Google

ſtudies: they were ſo far from believing that TRUTH was hurtful to mankind, that, on the contrary, they thought it the greateſt ſervice to their fellow-creatures to purſue it with indefatigable application, and to publiſh it unreſervedly amongſt them.

Nay, even in this nation, and in this age, whilſt we call it ſinful and imprudent to *ſpeak the truth*, how often do we hear it inſiſted upon from the pulpit, of what an eternal and *divine nature* TRUTH *is*; that it is *unalterable, and varies not with times and ſeaſons?* If ſo, methinks ſuch a divine bleſſing ought to be made as popular and diffuſive as it can be, for the preſent and future welfare of mankind.

Our religion, God be praiſed, is of ſo excellent and apoſtolical a conſtitution, that it needs no craft, nor diſguiſes, to ſupport it; it fears no examination, but demands it of all its profeſſors; it is built upon the rock of TRUTH, and why ſhould the ſtrength and glory of its foundation be kept a ſecret?

And yet how often do we hear men blamed for *blabbing the truth?* Nay, how often do we hear ſome men openly maintain, that, in many points, the common people ought to be deluded, and kept in the dark, for the preſervation of government and religion?

Eſpecially, amongſt the clergy; if any one of that function, out of a ſcrupulous conſcience, or a tender regard for mankind, condemns his own body for what he thinks wrong in them, or diſputes any doctrine which has been current amongſt them, he is told, *That, ſuppoſing this hopeful point could be made out, yet it became not a clergyman to be concern'd in ſuch dirty work, but he ought to leave it to the laity, who are always ready enough upon ſuch occaſions.*

And we may conſtantly obſerve, as *Sofia* ſays in my motto, that theſe communicative men, who cannot

Digitized by Google

cannot keep counsel, but are always divulging the *truth*, meet with the worst sort of treatment, and are looked upon as false brethren, and false sons of that church, in which they have the honour to serve: I have before my eyes so many instances of this, especially amongst the wisest and worthiest of men, that were I to enumerate them, I should be at a loss where to begin.

This has not only a direct tendency to atheism, but is the very essence of atheism itself: it supposes, indeed, that some *system* of theology is necessary for the good of civil society; but it supposes also that a false one will serve the turn; nay, it supposes farther, and evidently implies, that a false one will serve the turn better than a true one; and why may not one false one, if well contriv'd, do as well as another?

By this artifice every stage-hypocrite, and old libertine in authority, imposes upon mankind what ridiculous doctrines, and wicked practices, he pleases: it is, says he, a sin to pry into *either*, or discover them to others, if you cannot help discovering them your self.

By this means have ill-minded priests in all ages wrapt up the amiable *truths* of religion in a cloud of hard names, and cooked them up, like *French ragousts*, with so many different ingredients, that no body knows what to make of them, though all believe them, as they are *christned*, by the name of *mysteries*.

In the same manner corrupt statesmen, when they are projecting destructive schemes against their country, conceal their designs under plausible colours and a popular outside; well knowing, that if TRUTH should come to light, their actions will not stand the test of examination, and that the ruin, which they were plotting against the publick, will fall heavy upon themselves.

For

Digitized by Google

For this reason, both priests and politicians, who under those characters are destroying the religion and liberties of their country, make it their business, as it is their interest, to discountenance honest and sincere men, the impartial enquirers after *truth*, the avowed enemies of falshood and delusion.

In defiance of all these discouragements, I TERRÆ-FILIUS, a free-thinker, and a free-speaker, highly incens'd against all *knavery and imposture*, and not thinking TRUTH *such a terrible enemy to religion and good order, as it has* been represented, do hereby declare war against all cheats and deluders, howsoever dignified, or wheresoever residing; the fear of obloquy and ill usage shall not deter me from this undertaking, nor shall any considerations rob me of the liberty of my own thoughts and my own tongue.

In the pursuit of this design, I shall not confine my self to any particular method; but shall be grave or whimsical, serious or ludicrous, prosaical or poetical, philosophical or satyrical, argue or tell stories, weep over my subject, or laugh over it, be in humour, or out of humour, according to whatever passion is uppermost in my breast, whilst I am writing.

I do not expect that the passions of my readers should keep time with my own; for I think it full as arbitrary to obtrude my anger or mirth upon others, as it is to impose my faith and opinions: neither do I expect to have it believ'd, when upon some particular subjects I speak with more than ordinary warmth and asperity (*Si paulo asperius quam pro meo more expressérim*, as a most reverend author has it) that publick spirit and publick good, abstracted from all selfish motives, are my sole aim; but I hope that even *personal* resentments may be well-grounded, and consequently praise-worthy.

Whilst

Whilſt therefore the *Britiſh* legiſlature are revenging their injur'd country, and bringing the gigantick *parricides* to juſtice, I judge it no improper time to diſcover other *traytors* and other *plunderers*; *traytors* to the king, whom they have ſworn to obey; and *plunderers* of living ſocieties, as well as of good men deceas'd, their antient founders and benefactors.

The latter of theſe do not ſeem to me much leſs miſchievous than the former; *they* have pillag'd their country of its wealth and its credit; *theſe* of its religion and of every good principle; nay, it is not unlikely (ſince corruption of principles is the firſt ſtep to vice) that our univerſities, or the ſpawn iſſuing from thence, firſt debauch'd the morals of theſe men, and actuated them to thoſe villanies, which they have ſince committed.

The only difference I can ſee between them, is this; that whereas the traiterous *ſtock-jobbers* diſpatch'd their wickedneſs at once, and by their raſhneſs brought down ſudden vengeance upon themſelves; the traiterous *gownmen* proceeded gradually from one corruption to another, and from one iniquity to another; by which means they have hitherto eſcap'd unpuniſh'd, and (for ought I can ſee) will ſtill eſcape.

However, it is pity, methinks, in either caſe, that the innocent ſhould be involv'd with the guilty; for *innocent* of both ſorts there certainly are; God grant that there may be many!

Having now finiſh'd all the introduction I deſign to make to this undertaking, I will proceed in my next paper to expoſe fraud and corruption to the world, and to ſet the famous luminaries of *Great-Britain*, our nurſeries of literature and religion in a new, and in their proper light.

TER-

TERRÆ-FILIUS. N° III.

Quo semel est imbuta recens, servabit Odorem
Testa diu.——

SATURDAY, *January* 21.

THERE cannot be a plainer proof that any society wants a reformation, than to shew undeniably that it is faulty in its constitution, as well as its morals; that the laws made for its preservation and well-being are, many of them, wicked, unreasonable, ridiculous, or contradictory to one another; that, for the most part, those laws, which are so, are more insisted upon, and more rigorously executed than those which are not so; and that errors, of some kind or other, either in the laws themselves, or in the abuse of them, appear almost in every particular.

To give a just account of the state of the university of OXFORD, I must begin where every *freshman* begins, with *admission* and *matriculation*; for it so happens, that the first thing a young man has to do there, is to prostitute his conscience, and enter himself into perjury, at the same time that he enters himself into the university.

If he comes elected from any publick school, as from *Westminster*, *Winchester*, or *Merchant-Taylors*, to be admitted upon the foundation of any college, he swears to a great volume of statutes, which he never read, and to observe a thousand customs, rights and privileges, which he knows nothing

Digitized by Google

nothing of, and with which, if he did, he could not perhaps honeſtly comply.

He takes one oath, for example, that he has not an eſtate in *land of inheritance, nor a perpetual penſion of five pounds* per annum, though perhaps he has an eſtate of ten times that value; being taught that it is mere matter of form, and may be very conſcientiouſly complied with, notwithſtanding the ſeeming perjury it includes.

To evade the force of this oath, ſeveral perſons have made their eſtates over *in truſt* to a friend, and *ſometimes* to a *bedmaker*; as a gentleman at *Oxford* did, who locked her up in his cloſet, till he had taken the oath, and then diſpoſſeſs'd the poor old woman of her imaginary eſtate, and cancell'd the writings.

That moſt excellent caſuiſt, the preſent biſhop of * *Ely*, in a book entitled, *Chronicon Preciosum*, has, with great judgment and accuracy, diſcuſs'd this point; *viz.* Whether a perſon, who has *an eſtate of inheritance in land, or a perpetuall penſion of above five pounds* per annum, *as things now ſtand, may with equity, and a good conſcience, take the aforeſaid oath*; and has determin'd it in the *affirmative*. But I am perſuaded, that that excellent perſon would think it a very laudable deſign, as the value of things is ſo much alter'd ſince the foundation of moſt colleges, to have the ſtatutes alſo alter'd; becauſe many ſcrupulous perſons, however ſafely they might do it, will not take an oath in any other, than the *plain, literal*, and *grammatical* ſenſe of it: neither, in ſtrictneſs, ought the contrary to be commonly practis'd, becauſe it depreciates the value of an oath, and opens a door to numberleſs evaſions and prevarications.

---

* Dr. Fleetwood.

Within

Within fifteen days after his admiſſion into any college, he is obliged to be *matriculated*, or admitted a member of the univerſity; at which time he ſubſcribes the *thirty nine* articles of religion, though often without knowing what he is doing, being ordered to write his name in a book, without mentioning upon what account; for which he pays *ten ſhillings and ſix pence*.

At the ſame time he takes the oaths of allegiance and ſupremacy, which he is prætaught to evade, or think *null*: ſome have thought themſelves ſufficiently abſolved from them by kiſſing their *thumbs*, inſtead of the book; others, in the croud, or by the favour of an *honeſt* beadle, have not had the book given them at all.

He alſo ſwears to another volume of ſtatutes, which he knows no more of than of his private college-ſtatutes, and which contradict one another in many inſtances, and demand unjuſt compliances in many others; all which he ſwallows ignorantly, and in the dark, without any wicked deſign.

If I ſhould ſay that perjury in this caſe is innocent, as to the perſon perjured, and that the whole ſin lies upon thoſe who enjoin it, I ſhould be catch'd up by ſome of my readers, as maintaining the ſame principles with our *Jacobite High-Church* prieſts, who have ſaddled all their late perjury upon the King who made the oath, applying the moſt *chriſtian* reaſoning of ſage *Hudibras*, ſo well known, upon this occaſion.

But, with my readers good leave, I think there is a great deal of difference between a man's calmly taking an oath, againſt the conviction both of his eyes and his conſcience, for ſordid lucre, or (to put the caſe in the beſt light) for fear of *ſtarving*; and another man's taking a blind oath, which he is unwarily led into, to obey a ſet of laws, which he reaſonably ſuppoſes are good laws, and conſiſtent with one another, (as any one would naturally conclude,) and for no ſordid end.

Digitized by Google

Indeed, the *good men* have got a pretty prevarication enough to excuſe their contradictory inconſiſtent ſtatutes, which is this: when a *prior* act, ſay they, is contradicted by a *later* one, the prior one is abrogated of courſe, without any formal repeal; or when a private ſtatute claſhes with the laws of the land, it is null of itſelf, as in the caſe of *ſaying maſs*, for which there ſtill is a ſtatute, to which we ſwear in the heap; but then we are told, that that ſtatute is of courſe abrogated by the *Reformation*.

Now, though this may be true enough in law, or in the nature and reaſon of things, yet I think, at leaſt, there would be no harm in having them *formally* aboliſhed, were it only becauſe they are uſeleſs; for it would remove all poſſible occaſion of complaint and reproach; it would ſatisfy ſcrupulous conſciences, and keep many conſciences more truly ſcrupulous; for when young men ſee that they are obliged to ſwear to one thing, and do another, they will, by degrees, grow harden'd in their minds, and wear off that ſtrictneſs and regard for an oath, which they once had, always finding out, *in the nature and reaſon of things*, ſomewhat to abſolve them from the obligation. Beſides, I am afraid, that, in truth, all ſtatutes, which we have ſworn to obey, ought, in *foro conſcientiæ*, to be obeyed, however unlawful the matter of them may have been rendered by the legiſlature of the land; unleſs, in purſuance thereof, they have been repealed.

What makes me inſiſt upon this more than I otherwiſe ſhould, and ſtrengthens my reaſons for it is, that we find the biſhop of CHESTER, at the royal viſitation of *Maudlin* college, upbraiding them with this very thing: for when Dr. HOUGH, the preſent biſhop of WORCESTER, told him that he would ſubmit to the King as far as was conſiſtent with the ſtatutes; the biſhop ask'd him, *Whether he obſerv'd all thoſe ſtatutes?* —— *You have a ſtatute*, ſaid he, *for* maſs; *why don't you* read maſs? Which Dr. HOUGH was forced to anſwer in the manner before-mentioned,

Digitized by Google

mentioned, *that the matter of that oath was unlawful; and in such a case no man was obliged to observe an oath; and besides, that that statute was taken away by the laws of the land.* See *Ayliffe's* Hist. *vol.* I. *p.* 365.

Such a reproach as this, however unjust, from the mouth of a bishop, was warning enough to them to take away, for the future, all occasion of triumph over the universities: but there is a strange temper in some men, which will not suffer them to part with *old foundations*, however weak, rotten, and *obnoxious* to the enemy.

But I have not mention'd the most absurd thing in *matriculation* yet. The statute says, if the person to be *matriculated* is sixteen years of age, he must subscribe the *thirty nine* articles, and take the oaths of *allegiance* and *supremacy*, as also an oath of fidelity to the university: but, if the person is not *sixteen* years of age, and above *twelve*, then he is ONLY to subscribe the *thirty nine* articles.

What a pack of conjurers were our forefathers! to disqualify a person, to make a plain simple promise to obey his King, until he is *sixteen* years of age, which a child of six is able to do; and at the same time suppose him capable, at *twelve* years of age, to subscribe *thirty nine* articles of religion, which a man of *threescore*, with all his experience, learning, and application, finds so hard to understand! — I wonder they did not command us to teach our children *logick* and *mathematicks*, before they have learn'd to *read*.

It is hardly worth mentioning, amongst all these absurdities, that by this statute many persons avoid taking the oaths of allegiance and supremacy at all; for being, or pretending to be, under *sixteen* when they are *matriculated*, they are excused from it at that time; and I never heard that any body was ever call'd upon afterwards to take them, unless they take a degree; but how many are there who stay many years at OXFORD, without taking any degree?

Digitized by Google

From such an initiation it is no wonder that we have such proficients, a race of profligate unprincipled men: insincerity and immorality are the first rudiments of their education; they are train'd up and *tutor'd* in the arts of deceiving, and of being deceived; they are oblig'd to swear to statutes which they never saw, and to subscribe doctrines which they cannot understand, in order to sear their young consciences against any future impressions; that they may not, when they grow up, startle at things which frighten illiterate men, who have not arm'd their minds with this sort of *scholastick philosophy* and *academical knowledge*.

TERRÆ-FILIUS. N° IV.

Behold I was shapen in iniquity, and in sin did my mother conceive me.

Dr. *Delaune*'s Text upon Original Sin.

WEDNESDAY, *January* 25.

IF to *found* and *endow* publick nurseries of learning is (as it is generally esteemed) the most noble and commendable of all benefactions, it will follow, that to embezzle or misapply moneys or estates bequeathed for that purpose, is, of all frauds, the vilest and most detestable: private acts of injustice, which extend no farther than a family, or a single person, are very pardonable in comparison of those publick ones, which reach to distant posterity, and frustrate the useful progress of knowledge and philosophy,

A tradel-

Digitized by Google

A tradeſman may, by extortion, take two or three ſhillings in the pound, or even *Cent. per Cent.* more than his commodity is worth, of an old miſer; or a whore may pick a young ſpendthrift's pocket, without doing any real miſchief to mankind in general: but when large legacies, given for ſome publick uſe, are perverted to private luxury and grandeur, the whole world become the ſufferers, and loſe the advantage which their benefactor deſign'd them, through the combination or connivance of corrupt executors.

Fulfilling the will of the dead is commonly eſteemed a very ſacred duty, even when it relates only to trifles and indifferent matters; but when the *will of the dead* is inſeparable from the *publick good*, the fulfilling of it then ought ſurely to be eſteemed much more ſacred; for the violation of it, in ſuch a caſe, is the moſt impious of all ſacrilege, and the higheſt treaſon againſt mankind.

There are frequent complaints of this infamous practice in OXFORD, and, I will venture to affirm, ſeldom without reaſon, though generally without redreſs; which muſt neceſſarily put a ſtop to the generous purpoſes of many perſons, who might perhaps become great benefactors to the univerſity, were they aſſured that their munificence would be honeſtly applied, and not divided between a cormorant HEAD of a college and his perjur'd abettors.

We find a remarkable inſtance of this evil in Dr. AYLIFFE's *hiſtory of the antient and preſent ſtate of the univerſity of* OXFORD, which is very well worth our conſideration.

The doctor having quoted a paſſage out of CLARENDON's Hiſtory, concerning the *Parliamentary Viſitation* of the univerſity of OXFORD, in the year 1647. adds theſe words: *And thus far from the hiſtory of that noble peer, the Earl of* CLARENDON, *a copy of which he bequeathed as a legacy to the univerſity of* OXFORD, *to make ſome reparation for the damages it ſuſtain'd, during the rage of this unnatural*

Digitized by Google

civil war: which gift, if it had been rightly improv'd, and honeſtly *managed by thoſe who had the care of its impreſſion, might have been a benefaction of an inеſtimable value to us; but it falling into the hands of a* PERSON *oppreſs'd with the want of money,* &c. *it has come ſhort of its juſt profit and advantage above* three thouſand pounds. *Indeed, there were ſome laudable efforts made to recover part of this ſum in the vice-chancellorſhip of* Dr. Lancaſter, *by vertue of a ſequeſtration; but his honeſt endeavours have ſince been render'd vain and fruitleſs, by the baſe ſpirit of one of his ſucceſſors,* vol. I. p. 216.

THREE THOUSAND POUNDS is, I think, a pretty handſome ſum to be ſunk at one time, and by *one* man; for I do not find, that in this particular depredation, he had any co-partners or accomplices: But ſhould it appear, upon enquiry, (which enquiry it ſhall be my buſineſs to make,) that the very ſame perſon has been guilty of many other ſuch-like fraudulent appropriations, what can be expected in a ſhort time (if ſuch ſcandalous corruptions go unexamin'd and unpuniſh'd) but that moſt of our colleges muſt ſhut up their gates; that the fellows of them muſt turn vagabond mendicants over the earth; and that the univerſity muſt become a *den of thieves*, inſtead of what it was once called, the *ſecond ſchool of the church*, and the great ſeminary of letters.

Nay, in ſome colleges, which I could mention, the revenues are already reduced ſo low, by the miſmanagement and colluſion of the *governing* part of them, that it is with the greateſt difficulty they make up their accounts at their *Audits*, or times appointed for that purpoſe; inſomuch, that the *Burſarſhip*, which uſed to be canvaſs'd with great application, as the moſt valuable office in college, is now become ſo inconſiderable and contemptible, through the intricacy and confuſion of their finances, that no body cares to undertake it, unleſs ſome humble creature of the Tyrant-HEAD, who is oblig'd to accept of it with a good grace, to ſerve a double policy;

Digitized by Google

licy; as by this means he may conceal from vulgar eyes how bad a condition their affairs are in, and by whose fault they became so —— For I have heard, by the by, that all Heads of colleges, and *Senior fellows*, do not pay their *Battels* as they ought to do.

But I was speaking of my lord *Clarendon*'s history. — Is it not a very discouraging consideration to all future benefactors that so great a man, as this noble author, should watch so many nights, and waste so much of his brain, only to enable one man to fare sumptuously every day; to entertain lords and ministers of state; to eat *French* kickshaws, and drink *French* wine; to *game*, to *wench*, to *stock-jab*, and indulge himself in all the vanities and vices of the world?

I have indeed often heard it argued in defence, or rather in commiseration of this venerable deceiver, that he was a very worthy, but *unfortunate* gentleman; that the most urgent necessities obliged him at that time to do what he did, that it had been the case of a great many very *honest* men, *besides him*, and that if we waited with christian patience, and christian charity, he would, do doubt, poor gentleman! honestly re-imburse us; with a great deal more of such *old-woman-like* stuff, which might with as much justice be pleaded in behalf of a *pick-pocket*, or an *highway-man*.

Nay, don't we, in like manner, often hear the friends of one who comes to the gallows, say, with tears in their eyes, alas! poor young man! his *misfortunes* brought him to this; *necessity* obliged him to it: whereas, perhaps, if you examined his life, you would find that his *vices* were his only *misfortunes*; and that, if *Necessity* did oblige him to it, yet that it was a long course of *raking*, *drinking*, *whoring*, and *gaming*, that brought him to that *Necessity*; is he therefore to be pitied? is he therefore to be defended?

Methinks

Methinks the *headſhip* of a college, with a good *living* tack'd to it, (which practice I ſhall hereafter conſider) and two or three other preferments ſhould be enough to make an *humble* ſucceſſor of the apoſtles, a *meek* follower of *Jeſus Chriſt*, eaſy in the world, and to keep him decent and ſleek enough to eſcape contempt, without running over head and ears in debt, and plundering *publick coffers* to keep himſelf out of gaol; eſpecially, if to all theſe we add a large *paternal* inheritance, which this *unfortunate* gentleman actually had.

For my part, I could be content to *live honeſtly*, and ſerve my country, for a quarter of that encouragement.

But I would ask theſe indulgent vindicators of fraud and corruption, whether, ſuppoſing the *ſame neceſſities*, and the *ſame misfortunes*, every HEAD of a college, or every VICE-CHANCELLOR has not an equal right to pay his private debts with the publick money he is intruſted with; and, whether the ſame indulgence, and the ſame compaſſion is not due to one as well as another: and then, if it be ſo, my next queſtion is, whether our *Alma Mater* be not in an hopeful way of thriving, and her numerous family of children of being brought up under ſuch *guardians* and *truſtees*.

It has of late, I confeſs, been very induſtriouſly given out by the friends of this *reverend gentleman*, that he has made up this matter, and paid the debt; which I very much doubt, and not without very good reaſons: nay, were it publickly declared by *academical* authority, that they have received full ſatisfaction therein, I ſhould be induc'd to look upon it as a modeſt artifice to conceal from the world what fools and bubbles they ſuffer themſelves to be to a perſon who has *cozen'd* them in ſo flagrant a manner.

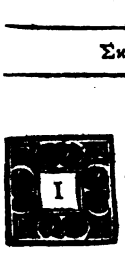
TERRÆ-

Digitized by Google

TERRÆ-FILIUS. Nº V.

Σκληρόν σοι πρὸς κέντρα λακτίζειν.

SATURDAY, *January* 28.



I Find that the reverend *Dons* in OXFORD are already alarm'd at my appearance in publick, as may be ſeen by the following letter, which no body *there* can doubt to be genuine, when they read the particulars it contains.

DEAR TERRY, *Oxford, Sunday Jan.* 22.

" I AM juſt come from hearing an ingenious de-
" fence of our univerſity, againſt the loud and
" ſenſeleſs reproaches of thoſe who, *bleſſed be God*,
" (for ſo ſaid the preacher) *are not of us:* he was
" well aſſured, that notwithſtanding the *helliſh* at-
" tempt of one, who *daringly* and *impiouſly* ſtiles
" himſelf a *Free-thinker* and a *Free-ſpeaker*, it could
" not poſſibly be any *enchantment againſt* Jacob,
" *nor any divination againſt our* Iſrael; *for the mer-*
" *cies of God are written on our walls in characters*
" *fully as viſible as was the curſe of the proud king*
" *of* Babylon. Here he was pleas'd to explain him-
" ſelf in telling us that, by the bleſſing of God, the
" buildings at *All-Souls* and *Chriſt-Church* colleges,
" tho' long at a ſtand, were now like to go on;
" that contributions came in apace; that each day
" brought with it its benefaction; and therefore,
" the *man of God* doubted not but that very ſoon
" *Oxford would be ſought for, even in* Oxford. In

this

" this, and in this only I agreed with his *Corpulency*, " our preaching advocate.

" It is expected here, that you will vindicate " yourself againſt this groſs, foaming divine, whoſe " name I need not mention; it is ſufficient to tell " you that he is a grave * HEAD of a college. If you " do your ſelf juſtice in this, you ſhall have more " intelligence from

Your unknown friend,

JOHN SPY.

There is not a word in the *Engliſh* language, which has more envy and ill-will attending it, than *reformation*: it has indeed a terrible ſound, and occaſions much uneaſineſs and ill humour in the minds of my loving countrymen and fellow-ſubjects. *Reformation* neceſſarily implies *corruption*, and moſt people are as loath to hear of their own faults, as they are willing to diſcover thoſe of others. I never heard of any *reformation* either in church or ſtate, publick or private, but what was ſtrenuouſly opposed by thoſe, whom it affected moſt, with popular clamour, and unjuſt inſinuations.

A madman never thinks himſelf mad; and a *Newgate* bird can't abide to hear of the *Seſſions*.

The beſt men, and the beſt things in the world have, moſt of them, nicknames fix'd upon them, to render them odious or ridiculous to the common people; which a certain *ſet of gentlemen* whom I love and honour, have a clever knack at doing: they can eaſily explain liberty into licentiouſneſs, mercy into fear, juſtice into cruelty, wiſdom into chance, and chance into wiſdom. In the ſame manner *reformation* being an harmleſs, unexceptionable word of itſelf, they have changed it into another, which carries a very bad ſound along with it, INNOVATION. By

* Dr. G——r.

Digitized by Google

By this religious *slight of hand*, they have perſuaded many ignorant people out of their ſenſes, and made them believe that to *reform* is to *demoliſh*; that to redreſs grievances is to commit grievances; and that to puniſh Offenders is to oppreſs the innocent.

The gentlemen of the univerſities have ſucceeded wonderfully, by the help of this *legerdemain*, upon the weakneſs and ignorance of mankind. They have perſuaded the *multitude*, that a *royal* or *parliamentary viſitation* of the univerſities will prove the certain and total extirpation of learning and religion— And oh! that it were the *multitude* alone that they have thus perſuaded!

To ſupport this deluſion, they keep their corruptions and grievances to themſelves as much as they can; for being corruptions and grievances, of which themſelves are the authors, they are ſo *modeſt* as not to deſire any redreſs or remedy: they think 'tis *an ill bird which befouls his own neſt*, and therefore they tenderly huſh up their own ſcandalous practices, and brand all complaints and informations againſt *them*, with the infamous name of diſobedience, undutifulneſs, and ingratitude, *&c.* to their *alma mater*.

This trick, as ſhallow as it is, has kept many honeſt gentlemen from diſcovering what they could not help condemning in their hearts: they will not themſelves be conſpirators in fraud; neither will they *inform* againſt their brethren, which they think diſhonourable and ſcandalous: all men dare not combat with calumny and ill uſage; all men are not *Terræ-Filius's*.

You ſee, reader, that I had no ſooner undertaken this task, but I raiſed a neſt of holy *waſps* and *hornets* about my ears; an huge old drone, grown to an exceſſive bulk upon the ſpoils of many years, has thought fit, you ſee, to call me *terrible names* before his learned audience, at *St. Mary*'s church in Oxford: it is, it ſeems, an Hellish Attempt to endeavour

Digitized by Google

endeavour to bring about a *reformation* of the univerſities; and it is DARING and IMPIOUS in me *to ſtile myſelf a* FREE-THINKER *and a* FREE-SPEAKER: poor man! poor man! What, art afraid I ſhould tell tales out of ſchool, how a certain *fat doctor* got his bed-maker with child, and plaid ſeveral other unlucky pranks? That would be DARING and IMPIOUS indeed. No, no, never fret thy ſelf, man; I love a *pretty woman* myſelf, and I never deſire any better uſage in the world, than *as I do unto others to be done unto myſelf. Hoc erat in votis.*

However, the next time you mount the pulpit aforeſaid, what, if amongſt all the crying ſins of this wicked age, you ſhould mention *fornication* and *adultery*, and give them a gentle rebuke, or ſo? Never fear, the women will think ne'er the worſe of you; they know you are ſeldom in earneſt *there*: beſides, you know, people will be apt to gueſs at twenty fooliſh reaſons why *thoſe two tranſgreſſions*, in particular, are left out of the catalogue.

Now will I be judg'd by the world, whether ſuch a friend as I have prov'd myſelf to be to this ſnappiſh doctor, deſerves, in return for all his ſervices, ſuch unkind uſage and ſcurvy appellations as I have met with from him; but ſome men in the world won't ſhew you common good manners, uſe them never ſo civilly: I proteſt, I have a vaſt reſpect for all the reverend *heads* and governors of colleges and halls in both univerſities; and I am reſolv'd, it ſhall not be my fault, if there is any *miſunderſtanding between us.*

I am glad, with all my heart, to hear that the new buildings at *Chriſt-Church* and *All-Souls* colleges go on again, and that *contributions* come in apace, as mention'd by the doctor; but I would not have them ſet their minds too much upon *new quadrangles*, and empty *libraries*, and ſpacious *halls*, and coſtly *chapels*, and *painted windows*, and *marble Altar-pieces*, and *large cellars*, and *fine gardens*, and *ſtables*,

Digitized by Google

ſtables, and *coach-houſes*, and *ſummer-houſes*, &c. I ſay, doctor, I would not have them ſpend all their time in contriving and gaping at theſe things, but ſet apart, at leaſt, *one day* in a quarter of a year, for the *leſſer* ſtudies of philoſophy and religion.

I'll aſſure you, I have heard ſome bitter men, no friends to the univerſity, obſerve that, of late years, ſciences and arts have declin'd in *Oxford*, in proportion as their *fineries* have increaſed.

Nay, I myſelf, when *I ſee a fellow mightily beſpatter'd with lace and embroidery, am very apt to ſuſpect his inſide*, and ſay to myſelf, I warrant you, that fellow there has room enough in his noddle. But how, will you ſay, can I compare the famous univerſity of OXFORD to a ridiculous *London* Fop?

I will conclude this paper, which I write in vindication of myſelf againſt the aſperſions of my enemies, with telling you a merry ſtory, and a very true one.

When I had publiſh'd my two firſt papers, I ſaunter'd about town, like other *half-ſheet* authors, from one coffee-houſe to another, and mingled myſelf in all their cabals, to hear what was ſaid of my lucubrations. I will not here give an account of what various turns of mortification and pleaſure I went through upon this occaſion; but will only acquaint my reader with one paſſage: going into a certain famous coffee-houſe not far from *Temple-Bar*, I ſaw a cluſter of gentlemen talking together; as ſoon as I got amongſt them, one of them ask'd whether they had ſeen the new paper, call'd *Terræ-Filius*? To which an eminent OXFORD profeſſor, who was preſent, anſwer'd, that he had, and could aſſure them, upon *his aſtronomical* word and honour, that there was nothing in it, but lies, and impudence, and ſcurrility; OXFORD, ſaid he, is a learned and *blameleſs* ſociety. What, ſaid another gentleman, are there no abuſes, Sir, no corruptions, no frauds, no debauchery, no diſloyalty, no perjury, nothing

Digitized by Google

of this nature in *Oxford?* None, at all, replied the learned professor. No, said the gentleman again? not in MERTON college, Sir? Hum! why, indeed, quoth his professorship upon this; yes, really, I have heard of *strange doings there*. And ought not, said the gentleman, those *strange doings* to be corrected? Sir, said the professor, we have nothing to say to *Merton* college; we don't look upon it as any part of the university; they are all rank SCHISMATICKS, Sir; and so brush'd off in a passion.

TERRÆ-FILIUS. N° VI.

Quis tulerit GRACCHOS *de seditione queruntes?*
Juven.

WEDNESDAY, *February* 1. 1721.

LOYALTY and veneration for *crown'd heads* are two things for which OXFORD has most extravagantly celebrated itself of late years. St. MARY's pulpit rings eternally with this fulsome topick, especially upon the thirtieth of *January*, and the twenty ninth of *May*; at which times (after a long-winded description of the horrors and calamities which were occasion'd by the *first*; and of the glory and happiness which were *restored* to us by the *last*) we never fail to hear what immortal honour the *schools of the prophets*, in particular, obtain'd by their inviolable adherence to the royal cause, even (as *one* of them not long ago express'd himself) *whilst armed hosts were within our walls*.

But it is remarkable that they never talk so much of *loyalty*, as when they are preaching up treason and rebellion: the person I alluded to in the last paragraph

Digitized by Google

graph is a notorious instance of *this*; who, about two years ago, preached a sermon full of nothing else but sedition, and compliments upon his *old mother*; which *sermon* the lords-justices of the realm (in the King's absence) order'd the vice-chancellor to prosecute according to the statute, *though he was not pleas'd to obey their orders.* A full account of this shall be the subject of some future papers, when I see a *proper* opportunity.

By *loyalty* is generally understood a firm and steady affection to the *lawful* prince of our country, so as *to be ready*, upon all just occasions, to venture our lives and fortunes in his service: but since, in these days of faction and division, there are always two and sometimes more contending parties, and since both or all of these parties call their own cause the just cause, and their own side the right side, the word *loyalty*, like innumerable other words, is become a meer sound, without any certain meaning: for as there is no common point agreed upon, where *loyalty* ought to center; or, which is the same, as the rights and titles, and powers of Kings are every day disputed, upon which only the measures of *loyalty* depend; *loyalty* and *disloyalty*, proceeding out of different mouths, have an equivocal signification, and are perpetually jumbled and confus'd.

Thus OXFORD was always remarkable for its *loyalty*; that is, it always espoused one side or other; was always warm and active, and meddling in the interest of some favourite prince, or tyrant, or usurper, or rebel, or invader, or pretender, (in defiance, many times, of oaths, abjurations, and *decrees* to the contrary,) who being thus honoured with its patronage, was immediately dubb'd a *Pater patriæ*, and became the *anointed of the Lord.*

To talk of OXFORD *loyalty* in any other sense is dull banter and grimace; the *English* history is full of black instances of its perverseness and disobedience to *good* princes; and of its flattery and adulation to *bad* ones; of its perpetual murmurings against all governments

Digitized by Google

that did not *make much* of them, and of its humble ſubmiſſion, and dutiful reſignation to thoſe which were always adding to its charters and privileges.

It is indeed a place which has been ſo much noted for faction and turbulency of ſpirit, that it became a monkiſh proverb;

Chronica ſi penſes, cum pugnant Oxonienſes,
Poſt paucos menſes, volat ira per Angliginenſes.

You ſee, reader, what *Ambidexters* in *loyalty* theſe boaſting *ſchoolmen* are; whatever they call the right, is infallibly the right; and whatever they call *loyalty* is undoubtedly ſo, though to your eyes it may look like quite the contrary. Thus an ignorant fanatick may perhaps call it treaſon, and ſedition, and the Lord knows what, for a parſon, at this time of day, to preach in defence of the *Pretender*. But, ſay the reverend *gownmen*, he is our *rightful hereditary* King, and therefore it is *loyalty* to defend his title againſt all the wicked powers of this world. Ay, but, ſays the fanatick, why then did you ſwear him out of his eſtate? Does it become *loyal* ſubjects to abjure their lawful prince, and ſwear to the uſurper in poſſeſſion? Undoubtedly, ſays father *Dominick*, provided *perjury* is the only method left to *reſtore* him: it is not indeed, ſays he, juſtifiable *quoad hoc*, as it is a *wicked* oath; but it is juſtifiable, *quoad illud*, as it conduces to a *good* end.

It is plain, therefore, that they are the *loyaleſt* lads alive at OXFORD; for they will take oaths, though never ſo bad; and break oaths, though never ſo good; they will lye, ſhuffle, evade, prevaricate, and ſtick at nothing to preſerve their *loyalty*. — To make this plain to a demonſtration, I will give you a ſketch of their *loyalty* for a few years paſt.

What could be a greater mark of loyalty in the ſons of *Iſis*, than their publiſhing a *decree*, in the reign of *Charles* II. condemning, as *unchriſtian* and *damnable*, all manner of *reſiſtance* towards princes, even

Digitized by Google

even in cases of the utmost extremity? What could discover greater resignation and submission to God and his vicegerent?

And yet, did they not discover as plain a mark of their *loyalty* in breaking that *decree* the very next reign, and joining with the prince of *Orange* against King *James*, and in placing him upon the throne? — And did not we see another equal mark of their unshaken *loyalty*, in opposing the prince of *Orange* after they had invited him over, and *fix'd him* upon the throne, following King *James in his* exile, *which they had resign'd*, with their prayers and pious *wishes*?

During the reign of the late Queen *ANNE*, their *loyalty* had several turns and fetches; but toward the latter end of her life, it discover'd itself firmly settled in *her* interest, by openly espousing the cause of *her rival*.

Their conduct, since the accession of his present majesty, is so fresh in every body's memory, that, I fear, it will be thought impertinent to repeat some instances of it.

It is well known, that OWEN, the rebel, and his companions, were entertained publickly by most of the Heads of colleges; that they walked about the streets, at noon-day, with the mob at their heels, huzzaing King JAMES and the Duke of ORMOND for ever, and no USURPER, in defiance of the government and the friends of the government; that the few friends it had there went every day in danger of their lives from them and their abetters; that they actually besieged *Oriel* college, and demanded out of it two gentlemen, remarkable for their zeal for the protestant succession, to sacrifice to the mob; that they insisted great numbers of students and others in the *Pretender's* cause; that they marked all the horses there fit for service, and waited only for the news of the Duke of ORMOND's landing in the west; upon the first reception of which, they design'd to fly off in a body to join him; I need not mention that the

Pretender's health was drunk openly and unreservedly in all places; and that a gentleman of *Merton* college was put into the *black book* for drinking K. GEORGE's health, and obliged to plead the benefit of the *act of grace* to get his degree, after he had been kept out of it *two years* for that heinous offence; that all ſermons, publick ſpeeches, and declamations were ſtuff'd with reproaches and inſults upon the King and his miniſtry; that they preſented a *known Promoter* of the Pretender's cauſe in *Ireland* with a *doctor's degree*, upon the very day of the King's coronation; and that, at laſt, a regiment of dragoons march'd into OXFORD, ſword in hand, to prevent their riſing in open rebellion. — Are not all theſe very plain and undeniable marks of the ſtedfaſt *loyalty* and affection which our *learned old mother* preſerves to crown'd heads, and the *anointed of the Lord*?

It was generally expected by the King's friends there, who ſtood the violent ſhock of theſe commotions, that as ſoon as things were ſettled, ſome method would be taken by the government to eſtabliſh the proteſtant intereſt in the univerſities upon a laſting foundation, by lopping away the diſaffected and forſworn members of that corrupted body. They thought that this was an opportunity which could not be reſiſted; a provocation which could not be put up; that the honour due to the King, to his family and adminiſtration, which were all treated in ſuch a contumelious manner, demanded at leaſt ſome publick reparation; and that diſcouragement, perſecution, and ruin ſhould not for ever continue to be the reward of loyalty and zeal for the *proteſtant ſucceſſion*.

But, I know not by what ill fate, that *provoking opportunity* was ſlipp'd; the King's friends remain ſtill unredreſs'd, and the King's honour unrepair'd to this day; which is ſo far from having any good effect upon their deſperate minds, that they inſult the forbearance which has been us'd towards them,

ſtigma-

Digitized by Google

ſtigmatizing it with the name of fear, and boaſt of their triumphs over the *Whigs*, whom they oppreſs with impunity, and over the King, *who ſuffers them to uſe his friends in ſuch a manner*, without any reſtraint or any apprehenſions.

TERRÆ-FILIUS. N° VII.

——— *Tantane animis cœleſtibus iræ?* Virg.

WEDNESDAY, *February* 8.

NEXT to their inviolable FAITH to princes, UNANIMITY amongſt themſelves is another darling attribute, which our *academical* patriots apply to *themſelves*, and *ſhall be the ſubject of this day's paper.*

We are told by them, in a declamatory manner, that ſocieties of *learning* are quiet and peaceable ſocieties; that the *ſeats of the muſes* maintain none but good-natur'd and chriſtian principles, ſuch as *concord, harmony*, and *brotherly affection*; that the *gown* breathes nothing of ſtrife and contention, of fraud and treachery, of rivalry and ambition; that it has none of thoſe jarrings and bickerings which moleſt other communities; and that our univerſities, for inſtance, (the moſt famous ſocieties of learning in the world!) are an undeniable proof of this obſervation.

This has at firſt ſight, a very plauſible appearance, and has, no doubt, gain'd a world of ignorant proſelites to the belief of it; they think it ought to be, as they are told it is, and knowing nothing to the contrary,

Digitized by Google

contrary, they believe that it is ſo: thus are all falſhoods eſtabliſh'd.

But although gudgeons are to be catch'd thus, to expect the ſame credulity from others, who have liv'd amongſt them for any time, is ſuch conſummate, bareface'd — (I know not what to call it,) ſuch harden'd effrontery, as no men in the world, but our *Atall* ſchoolmen, could be guilty of. — I bluſh for them whilſt I relate it.

The moſt eloquent and renowned ſociety of *fiſh-wives* and *oyſter-women*, when they get far enough out of town, amongſt their ſilly country acquaintance and relations, may ſay, with a bold dogmatical air, that of all people *they* live the moſt comfortably and lovingly together, and that *Billingſgate* is the beſt neighbourhood in the world; that they have none of thoſe idle ſquabbles, and clownish diſputes *there*, which are ſo frequent amongſt the dames and gammars in country villages; and they may add, that as they all deal alike in *fiſh*, it is their buſineſs and intereſt to agree amongſt themſelves, and not call wh—re and b—ch, and fall to ſcratching, and tearing, and pulling off one another's caps, when they ought to be vending their commodities. This would ſound very probable to folks who know no better: but to tell ſuch things to any one, who has been frequently there, and been an eye and an ear-witneſs of their noiſy harangues, and bloody ſkirmiſhes, is ſuch a piece of impudence, as even an *oyſter-woman* would bluſh to be guilty of.

As coarſe as the application may ſeem, I do not queſtion to prove it a very juſt one; nay, I will prove that *Oxford* out-does *Billingſgate* in this point, though their *own* praiſes are ſo prodigious; for they will not ſtick to tell us fine bombaſt ſtories of their *unanimity* and *brotherly love* upon the very ſpot, and at the very time that they are kicking and cuffing before our eyes. — Such is the modeſty of *matriculated gownmen*.

Theſe

Digitized by Google

These *academical oyster-women* would fain perſuade us, that they live in a ſtrict union; that they are the beſt and eaſieſt of his majeſty's ſubjects; that they never diſturb their country, nor interrupt their own ſtudies with unchriſtian jealouſies, or perſonal altercations; that they are all of the ſame opinion in religion, government, and philoſophy; and that, in ſhort, there is ſo entire an harmony amongſt them, that were the *Roman* tyrant now alive, he might in ſome meaſure compleat his cruel *wiſh*, and deſtroy the whole *community at one blow*.

Whereas, whoever reads *Wood's Antiquities*, (who was partial enough in conſcience on their ſide,) or any other hiſtory of *Oxford*, will find them almoſt continually engaged in factions, tumults, riots, and law-ſuits, either amongſt themſelves, or with the townſmen, or ſtrangers, who came to ſettle there: nay, he will find, that they ſometimes came to pitch'd battles, and kill'd great numbers on both ſides, in defiance of their ſtatutes, and frequent admonitions from their ſovereigns to the contrary; as well as of chriſtianity, and the precepts of our holy religion.

It would be ridiculous for me to croud ſuch a paper as this with tedious quotations at large to prove every thing I ſay; my deſign being to reduce the OXFORD hiſtory to a ſmall compaſs, and to make it intelligible to the commoneſt readers; for which reaſon I ſhall mention only the general heads, and appeal for the truth of particulars to thoſe many volumes which have been written upon this ſubject, defying any perſon to falſify my account in any material point.

In thoſe volumes he will find a full relation of their diverſe quarrels between the city and the univerſity; between one part of the univerſity and another, concerning elections, private rights and privileges, or only upon piques and unreaſonable grudges; of quarrels between the chancellor and the ſcholars; between the clerical and lay ſtudents; between the clergy and the Jews; between the ſcholars and the mendicants;

Digitized by Google

mendicants; between ſtudents in one faculty and ſtudents in another faculty, and between ſtudents of the ſame faculty; between ſcholars of different nations, or of different counties in the ſame nation; and of ſome quarrels or other, between ſome body or other, in the univerſity, almoſt in a *regular uninterrupted ſucceſſion.*

I muſt own, that the ſcholars, in moſt of their diſputes and quarrels with the townſmen or aliens, uſually came off the beſt at laſt, and brought their adverſaries down upon their marrow-bones to them: but I would not have them ſwagger too much upon this, as if they were therefore always in the right; for the fondneſs and partiality of moſt princes, at that time, towards religious ſeminaries and eccleſiaſtical perſons, was very often the only reaſon that they were not ſeverely puniſh'd, as in many caſes they deſerv'd; notwithſtanding that they were acquitted by the King regnant, or the Pope, (whoſe cauſe they were ſerving,) with impunity, and, perhaps, with marks of honour.

At the famous viſitation of *Magdalen* college, in King JAMES II's time, the biſhop of *Cheſter* told the fellows in a ſpeech; "That their ſociety had "been long exercis'd in the methods of quarrelling; "had always been troubled with factious ſpirits and "teſty mutineers, ever ſince the reſtoration of the "late King: that they had encouraged quarrels "among themſelves; quarrels between themſelves "and preſident; quarrels at length between themſelves and viſitor. That by theſe ſteps, from quar"relling with the preſident and viſitor, they had "at laſt advanc'd to the higheſt pitch of inſolence, "to quarrel with their prince, and affront his ſacred "majeſty *." which I mention the rather, becauſe it came out of the mouth of a ſtanch *Tory* churchman, who would not ſurely have pronounc'd ſo harſh

* Ayliffe, *vol. i. pag.* 371.

a cen-

Digitized by Google

a cenſure upon one of the chief colleges in Oxford, without a ſufficient foundation.

They will not, I preſume, anſwer this charge, by asking me, whether I will allow thoſe proceedings, which the biſhop reproach'd them with, to deſerve the reproach? becauſe moſt people are convinc'd, by their late conduct, that they have themſelves heartily repented of thoſe proceedings.

The ſame ſpirit of Unanimity continues amongſt them ſtill; Oxford is juſt the ſame in its antient and in its preſent ſtate; *Whigs* and *Tories*, *Georgites* and *Jacobites*, *orthodox* and *unorthodox* are not the only diſtinctions; but they have alſo their various diviſions and ſubdiviſions; we ſee Whigs engaged againſt Whigs, Tories againſt Tories, maſters againſt doctors and *heads* of colleges, ſenior fellows againſt junior fellows, one college againſt another college, and many colleges againſt themſelves.

Their great *unanimity* ſeems to be this; they never *quarrel* till they *fall out*; and are always very *unanimous*, as long as they are of *one mind*. —— Other *unanimity* than this know I none, unleſs it be in bullying the under-graduates, and inſulting the *preſent government*.

If it ſhould be objected, that it is impoſſible for any ſociety in the world to live in a perfect ſtate of *unanimity*, without ſome animoſities, jealouſies, and diſſentions; and that it is therefore ridiculous to rail at the univerſities for what all other ſocieties are liable to; I anſwer, very true; nay, I will go farther, and own, that I do not think ſuch a ſtrict *unanimity* at all commendable amongſt ſtudents and philoſophers, who ought to purſue truth and knowledge, without any regard to the opinions of others: I do not think that it is one of the *duties of brethren*. But ought not any man to be laugh'd at, for giving themſelves ſuch ſtrange airs about a thing which is not in its own nature commendable, and which they are ſo entirely deſtitute of, if it were?

The

Digitized by Google

The only *unanimity* which would be really praiſe-worthy in an univerſity, is an *unanimity* to grant all men freedom and toleration in their principles and opinions, which would be the greateſt help and encouragement to knowledge; and which, for that reaſon, I deſpair of ever ſeeing eſtabliſhed.

TERRÆ-FILIUS. N° VIII.

Adhuc ſub judice lis eſt.

SATURDAY *February* 11.

GRIEVOUS and terrible has been the ſquabble amongſt our chronologers and genealogiſts concerning the *Precedence* of OXFORD and CAMBRIDGE. What Deluges of chriſtian ink have been ſhed on both ſides in this weighty controverſy, to prove which is the elder of theſe two learned and moſt ingenious Ladies? It is wonderful to me that they ſhould be always making themſelves older than they really are; ſo contrary to moſt of their ſex, who love to conceal their wrinkles and grey hairs as much as they can; whereas theſe two aged matrons are always quarrelling for ſeniority, and employing counſel to plead their cauſes for 'em. There are old *Nick Cantalupe* and *Caius* on one ſide; and *Bryan Twyne* and *Tony Wood* on the other; who, with equal learning, deep penetration, and acuteneſs, have traced their ages back, God knows how far: one was born juſt after the ſiege of *Troy*, and the other ſeveral hundred years before Chriſt; ſince which time they have gone by as many names as the pretty little *bantling* at *Rome*, or the woman that

Digitized by Google

that was hang'd t'other day in *England* for having three and twenty Husbands.

Oxford, ſay they, was the daughter of *Memprícius* an old *Britiſh* King, who call'd her from his own Name, *Caer Memprick*, alias *Greeklade*, alias *Leechlade*, alias *Rhidycen*, alias *Belloſitum*, alias *Oxenford*, alias *Oxford*, as all great mens children have ſeveral names.

So was *Cambridge*, ſay others, *the daughter of one Cantaber, a Spaniſh rebel and fugitive*, who called her *Caergrant*, alias *Cantabridge*, alias *Cambridge*.

That I may not affront either of theſe old ladies, I will not take upon me to decide which of the two hath moſt wrinkles in her backſide. Who knows but that they may be twins? they are ſo much alike in their tempers and complexions, that it is not improbable. But whether it be ſo or not, or ſuppoſing that neither of them is half ſo old as ſhe would be thought to be, I am ſure they are both old enough to be much better than they are.

From the earlieſt accounts that we have of theſe two contending grannies, they were untoward croſs-grain'd baggages from children. I have read ſomewhere, that miſs *Oxenford* bid her father King Memprick kiſs her breech, before ſhe was four years old; and that miſs *Cantab* us'd monſieur *Cantaber*, her father, but little better; but as it was ſo long ago, and as I have forgot my author, I will not aſſeverate the truth of it.

Nevertheleſs, it is certain from all hiſtorians, both friends and foes, that ſince they have come to woman's eſtate, they have been a couple of the arranteſt vixons that ever made water. In *politicks* and *religion* who but they? Nothing was lawful or orthodox but what they, forſooth, nominated ſuch; and no publick meaſures could be right but what they had an hand in. Kings and princes were God's immediate vicegerents, or the miniſters of the devil; rightful governors, or uſurpers; merciful ru-

Digitized by Google

ters, or abominable tyrants, juſt as they happen'd to pleaſe or diſpleaſe them; tho' it is worthy remark, that no monarchs ever ſeem'd to pleaſe them ſo well as thoſe who diſpleaſed all their ſubjects beſides; for whenever they were not the peculiar favourites of the *Crown*, the *Crown* never ſet right upon his or her head who wore it: to adjuſt which grievance, they made it their buſineſs to talk treaſon from morning to night, and ſpirit up their neighbours to rebellion; for being women, they knew their petticoats would protect them, take what liberties they pleas'd.

In religion they were as whimſical and as poſitive as in politicks; ſometimes they would be of one religion, and ſometimes of another, juſt as it came into their old crazy noddles; but were always violent in the defence of that which at any time they profeſs'd, and implacable againſt thoſe who oppoſ'd it; ſtarving, burning, and gibetting, one year, all perſons holding ſuch opinions, and the next year, perhaps, ſerving all thoſe in the ſame manner, who did not hold the very ſame opinions.

In this vexatious and miſchievous courſe have theſe our reverend old mothers continu'd for ſeveral centuries, wrangling themſelves about trifles, and ſetting mankind together by the ears about their impertinent quarrels and altercations.

I cannot find that either of them were ever marry'd, tho' they would perſuade ſome viſionary people that they are both marry'd very well to a perſon whom I don't care to name; which I know to be falſe, the ſaid perſon having long ſince taken another *holy lady* to wife, who has prov'd but a bad ſpouſe to him; and I don't think he would encourage *poligamy*. Marry'd or not marry'd, they have both had abundance of children, whom they adopted, and undertook to bring up in learning and the fear of the Lord; but inſtead of that, have educated them in ignorance and wickedneſs, teaching them to be juſt ſuch ill-natur'd, troubleſome brats as themſelves.

And,

Digitized by Google

And, indeed, it could not be otherwiſe; for they had always the rod in their hands, and woe be to him that would not do as his mother bid him.

If any of them were naturally ever ſo well diſpos'd, they were brow-beaten, and us'd like dogs, till they *learn'd their duty*, every day threaten'd to be turn'd out of doors, undutiful chits! as they ought to be, and as ſeveral have been actually ſerved. But then it muſt be conſider'd, that where one would ſtand it out till it came to *this*, twenty choſe rather to be *fondled up, and call'd mother's nown boys at any expence; martyrdom* not being *now* in *half* the vogue that it hath formerly been.

We have, in particular, two remarkable Inſtances of a couple of unlucky young rogues, who got into their mother's good graces, and by that means into good preferment, merely by their impudence and abuſing mankind; beſides which, they have likewiſe got the reputation of the beſt men in their reſpective times, and are ſainted for their pains.

The moſt reverend Dr. *William Laud*, and the reverend father *William*, are the men I mean; the firſt of whom having play'd the *tyrant* over a college for ſome years, came at laſt, by the methods juſt before mention'd, to tyrannize over his prince and the whole nation; bringing in due time, *by ſetting on foot wicked meaſures of all ſorts*, the firſt to a block, and the laſt into *civil war* and *deſolation*: indeed, it muſt be own'd, he led the way himſelf by an untimely end, being overtaken in the full career of his iniquities, by the juſt vengeance of Almighty God.

The other is ſtill living, and will not (I hope) ever have it in his power to carry ſo high an hand over us; but he has been aiming at it, and in the ſtation which he is now in, is acting as much tyranny, and more moral diſhoneſty than his predeceſſor ever did; for which, of courſe, he is accounted madam *Iſis*'s beſt boy, and ycleped the *father of*

Digitized by Google

that ſociety, which for *twenty years* he has been ruining.

The firſt thing that we hear meritorious of him is, that he quickly ſpent a good eſtate left him by his natural parents, and then went to pillaging his college as faſt as he could; upon which, his mother, who adopted him, thought him a proper perſon to manage her affairs, and put into his hands all her papers, books, and ready caſh, relying ſolely upon his prudent and juſt adminiſtration; every groat ſhe had in the world came into father *William*'s hands, and ſoon went out of them again; for there is a certain imbecility in his fingers, which will not ſuffer him to keep any money between them; as he once told an *High-German Artiſt*, who gave him a piece of money, and bid him keep it in his hand if he could: *Prithee, friend*, ſaid he, *don't trouble me with thy money; all the world knows I could never keep any money in my hands in my life; but give it my brother* H——le *yonder, and I'll engage he keeps it faſt enough.*

His doting mother, inſtead of reſenting this unthriftineſs and indirect management, loves him the better for it, and hugs him the cloſer to her boſom; *Much good may it do him*, ſays the poor old wretch; *I rejoice that I have ſo worthy a child to ſpend what I have got; I take it very kindly of* Billy, *that he will make ſo free with me*; and thereupon gave him another good place, which he quickly brought to ſequeſtration.

But what pleaſes the good old gentlewoman moſt of all is, that *Billy* is a very learned man, and talks *Latin* and *Greek* to her now and then, and abuſes the diſſenters, and the biſhop of *Bangor*, whom ſhe hates like ſo many toads; for to ſay the whole truth, father *William* knows very well how to pleaſe her, and wheedle her money out of her pockets; he knows, *if he gains her heart, he may command her purſe.*

Upon

Digitized by Google

Upon the whole, either these venerable *old mothers* must have their hands tied behind them, or the nation will run mad.

N. B. Lest any of the *squeamish criticks*, so numerous in and about this metropolis, should take offence at my calling *father William* madam *Isis's* best *boy*, and at several other such expressions which seem to clash; know all men by these presents, that children in the universities *eat pap*, and *go in leading-strings* till they are *fourscore*.

TERRÆ-FILIUS. Nº IX.

——*Pueris dant crustula blandi*
DOCTORES, Elementa *velint ut discere* prima.
Hor.

WEDNESDAY *February* 15.

I Find, when a man opens his mouth in a good cause, 'tis not difficult to find those who approve what, perhaps, they would not themselves have dared to appear in. A bold patriot in a senate has, by this means, often brought men to avow his sentiments, who before were either suspected of being of a contrary opinion, or at least lay, till then, very close in the point. 'Tis with many held a dangerous thing to appear the first against a seeming majority, which only the want of courage in its opponents occasions to be thought so.

Since my publishing the few papers I have done, I see, with some pleasure, the few occult points which I have touch'd upon, and the truths I have utter'd, in relation to our *Almæ matres*, assented to

Digitized by Google

by ſundry of their children; tho' I own it is chiefly by ſuch as, being come to man's eſtate, have left their mothers, and ſet out in the world on their own bottoms. There are, indeed, ſome few, even under the very noſes of the good dames, that have dar'd to think themſelves wrong'd, and aſſerted the birthright of free *Engliſhmen*, and of free Chriſtians, to think for themſelves; and ſuch a ſtir have theſe made already, that divers of their mothers *head ſervants* are very much alarm'd at it, and are ſtudying ways to keep all ſuch dangerous enemies to ſound education, as *freedom of ſpeech* and *thought*, out of their family. Thanks be to God, this deſign has not been wholly brought about; but theſe enemies of ours have ſow'd ſo many tares among the good grain, that our country, to whom the benefit of it ſhould belong, cry aloud for their right, *Oh that the lord of the harveſt would come, that he might deſtroy the labours of theſe ill-deſigning men, that he to whom the power is given, would ſeparate the good from the evil.*

There is no expecting that weeds which have taken deep root, and begun to ſeem part of the ſoil, ſhould be pick'd away bit by bit: the *Hydra* is not to be deſtroy'd, unleſs you ſtrike off all the heads at once; for whilſt you are lopping off one, another of courſe ſucceeds: and to apply; if you were to turn out one Jacobite H—d of a college, another as bad is ready to ſtep in his room.

I ſhall not make their principles in ſtate affairs the ſubject of my preſent diſcourſe; I have given ſome account of them in a late paper; and, indeed, if I had not, they are too flagrantly ſpread abroad to need my diſplaying; it is enough to dwell upon the long and uninterrupted ſcene of more private enormities, to conſider and recommend to every man's conſideration what has been, and muſt be, the conſequence on the lives of *Engliſhmen*, from an education conſiſting in tolerated ignorance and all ſorts of immorality: this, I think, ought not

to

Digitized by Google

to be ſlighted; and I, in the name of the preſent age and poſterity, call loudly upon every one of my countrymen, who is, or hopes to be, the parent or diſpoſer of a ſon, of what quality or condition ſoever, to lay it to heart.

I know there are many living, who have been eye-witneſſes, I wiſh I could not ſay inſtances, of the miſchiefs that have from hence accru'd. Many are, indeed, ingenuous enough to own the great inconveniences, which, *by long encouragement in idleneſs, theſe pretended nurſes of heroes and patriots have* brought upon them. There are many within and without the walls of our univerſities, who know and will acknowledge, (and let any body deny it who can) that the education of a perſon of diſtinction at OXFORD, inſtead of being as it ought, the moſt ſtrictly taken care of, is of all the moſt neglected; a nobleman may bring any thing from college but learning; but there is generally effectual care taken that his G—ſhall not want temptations to entice him from ſtudying too hard. A gentleman-commoner, if he be a man of fortune, is ſoon told, that it is not expected from one of his form to mind exerciſes; if he is ſtudious, he is moroſe, and a heavy bookiſh fellow: if he keeps a cellar of wine, the good-natur'd fellows will indulge him, tho' he ſhould be too heavy-headed to be at chapel in a morning. Thus we ſee even religion in as little eſteem as morality with 'em, tho', perhaps, it is a little more pretended to, or talk'd of, by them.

There is a lower form or two of youth, who come in for a child's part in the boſom of theſe our tender mothers; their behaviour towards theſe is of a medley *kind*, according to the deſigns they have upon 'em, only one fixt maxim prevails, *Thoſe that have moſt money muſt have leaſt learning.* I do not ſay, that every poor young fellow is on the contrary inſtructed in any uſeful or beneficial knowledge; but if he be one who promiſes well to ſtand his

Digitized by Google

his mother's friend hereafter, or a friend to the *church*, (which is a word they make use of to signify one that is none to the *state*,) then I assure you no care is wanting, no labour is spared to complete him in their darling principles. If he will but laugh at oaths to his King, and think those sacred to the university, all is like to go well with him; all little faults are conniv'd at; only, if he gets drunk, he must be sure to talk treason, and damn the Whigs: if he loves a w—re, as long as he does but love the church as well, he may enjoy both; degrees, nay holy orders are never deny'd for such peccadillo's; and from step to step he goes through the favour of all his mother's *best* children to a college living.

There is a custom attributed to the colleges of jesuits abroad by many writers, that they have always some reserv'd tenets to the society, which they trust but to few hands; many salve's for trifling sins, and many secret methods of turning great crimes into little ones; and it is a known maxim, That no novice is to be entitled to any share in the stewardship of these mysteries, till he is capable of adding one to the number: then, *my son, cast in thy lot among us, let us all have one purse, we shall find precious substance, we shall fill our* Houses *with spoils.*

There is another society in his majesty's good town of *London*; one *Jonathan W—d* is head of the house, who approve and apply this practice to a tittle. I wish, for the sake of the honest among my countrymen, there were no more.

I have shewn, I think, a pretty plausible reason for the care that these tender mothers take of *sons* of their babes, and fairly acquitted them of any design that may be maliciously laid to their charge of thereby improving any part of mankind. It may be the reader may ask likewise a reason why those I have mention'd before are so industriously held in ignorance; *that*, I think, speaks itself, the wealthy

must

must not be too wiſe; ſharpers would not frequent gaming-tables, if the men of fortune knew the bite.

Whatever I have here laid down, I ſubmit to the cenſure of the ſevereſt judges. The unbiaſs'd will, I hope, believe and agree that theſe grievous enormities ſtand in need of reformation: the ſufferers by them are, and will be obliged to pray for it; the actors and abettors of them, as they juſtly dread, will, by that means, to ſay no more of them, be ſhewn as they are. Thank God, we have ſeen a little the ſtate *of a proſperous villian fallen from his height, and reaping the reward due to his crimes.*

I would not be thought to have alledged any thing in prejudice to thoſe gentlemen who may pretend to be ſeverely cenſured in what I have ſaid. The matters of fact are true, and, God help us, not few in number. I make no alluſions to particular men: let the ſtricken deer go weep; let the yet innocent take warning. I ſpeak to the world, and hope for the regard of all thoſe whoſe intereſt it is to take care of the education of youth, whom I wiſh to ſee in times to come brought up in ſounder and honeſter principles than has been of late the practice.

What can the preſent age, or the next, expect from us, and ours, upon whom the misfortune of our caſe is ſo very hard, that either we muſt keep our youth at home, by our chimney-corners, and put them into poſſeſſion of our eſtates, inſtructed no better than our grooms, without one qualification, from the knowledge of mankind, to make a figure in the world worthy their birth and fortune; or by ſending them to the pretended ſeminaries of virtue and learning, proſtitute them to the baſe deſigns of thoſe whoſe buſineſs we ſee it has been, and is, to enſnare them into all the traps that giddy boys can be caught in; and make them, at any rate, the tools of *their* ambition and craft; at leaſt by taking care that they ſhall not ſee one good example before their eyes.

I think

I think since these our complaints are so just, since they have been too plainly acknowledg'd to be so by the *cautious conduct* of the persons accused, who forbid truth to be *spoken under* the severest penalties within their liberties; it will behove *the best* among us, in proper time, to consider a little how far the evil may go, when under the power of a set of men, who, without birth, or pretence of merit, set up for doctors and teachers of youth, who are to be our future ornament or shame. We have in our land men who are born *procures & magnates*; let us take care, if possible, that no base, no mean principles be instill'd into them through the malicious care of some who think it a glory to corrupt the best blood amongst us, and compass sea and land to make a proselyte. If these dangers are not prevented, as well as foreseen, where shall be found the honour and dignity of our nation in years to come? Who must preside at our council-boards? Who must speak the sense of our people? and where will be the freedom of *England*, when it shall, in future times, be furnish'd from these nurseries of bigotry, with men only bred up to bring about the crafty ends of their teachers?

It is our happiness that we have now a King and parliament, whose every action aims at doing good; whom no designs, tho' ever so cunningly laid, can over-reach. They are actuated and influenced by the publick good. I believe every good subject joins in my wishes, that we may see the happy effect of their counsels in the exemplary punishment of the greatest offenders. I rely also on the hopes that the same principle, (I mean the good of the nation, the welfare and happiness of future ages,) as well as the private regard and paternal care which most of the greatest among us are affected with, will influence them to enquire a little into the character and conduct of men, before they put into their management the greatest of trusts, the well-being and honour of themselves and their children; that we shall in the next

generation

Digitized by Google

generation see, from the diligent enquiry which shall be most feelonably made into this affair, a race of men bred up in the strict discipline of virtue and morality, in the improvements of learning, and the just observance of those rules, which (though, by the present practice of our mothers, they seem to be of no consequence) are the sole foundation upon which we can build, or our posterity hope to see a great, a wise, and an honest man.

TERRÆ-FILIUS. N° X.

——— *Quales ego vel Gluvienus.* Juv.

SATURDAY, *February* 18.

BY the munificence of various persons, well affected to learning and knowledge, there are now founded at OXFORD lectures and professorships of all or most of the arts, sciences, and faculties in the world, with profitable salaries annex'd to them. But it is very merry to observe how preposterously these places are dispos'd of: instead of those persons who are thoroughly vers'd in each respective art, science, or faculty, they are, for the generality, bestow'd upon such as are utterly and notoriously ignorant of them, and never made them their study in their lives. They are given away, as pensions and sinecures, to any body that can make a good interest for them, without any respect to his abilities or character in general, or to what faculty in particular he has apply'd his mind.

I have known a profligate *debauchee* chosen professor of *moral* philosophy; and a fellow, who never

ger look'd upon the *stars soberly* in his life, profeſſor of *aſtronomy*: we have had *hiſtory* profeſſors, who never read any thing to qualify them for it, but *Tom Thumb*, *Jack* the *giant-killer*, Don *Bellianis* of *Greece*, and ſuch-like valuable records: we have had likewiſe numberleſs profeſſors of *Greek*, *Hebrew*, and *Arabick*, who ſcarce underſtood their mother-tongue: and, not long ago, a famous *gameſter* and *ſtock-jobber* was elected *M—g—s* profeſſor of *divinity*; ſo great, it ſeems, is the analogy between *duſting of cuſhions*, and *ſhaking of elbows*; or between *ſquandring away of eſtates*, and *ſaving of ſouls!*

I often amuſe myſelf with conſidering what confuſion it would make in the world, if all ſocieties took the ſame method, or rather the ſame anti-method; for inſtance, what a pretty ſet of tradeſmen and artificers ſhould we have in any corporation, if a *Taylor* took apprentices to make them *Blackſmiths*; or if gentle *Criſpin* was appointed to teach the art and myſtery of *basket-making*? and ſo on in all other trades and vocations.

Would not the world have laugh'd, if *Nicolini* had *profeſs'd* the ſcience of *Generation*; or, if mother *Wifebourne* had ſet up for a *guardian* of young heireſſes?

Or ſuppoſe again, that *Will Whiſton* ſhould be pitch'd upon to preach Lady *Moyer's* ſermons at St. *Paul's*, in defence of the *trinity*; and that Doctor *Waterland*, in his room, ſhould harangue the Wits at *Button's* about *mathematical demonſtrations*: would not, d'ye think, each genius ſucceed wonderfully in its *new* undertaking?

Amongſt all the croud of *Oxford profeſſors*, I cannot help diſtinguiſhing their *Po—t—l* profeſſor, ſquinting *Tom* of *Maudlin*, who had lately that honour conferr'd upon him by a majority of the whole univerſity, at the interceſſion, and upon the earneſt requeſt of great numbers of celebrated *toaſts*, who were

Digitized by Google

were both acquainted with his *fierce* talents and *Midas* capacities.

What *invisible* charms this reverend *Alumnus* may have to recommend him so universally to the good graces of the ladies, God and *they* only know; for *visible* ones I am sure he has none.

I wish, after all, that they have not made a rod for themselves, if what I am inform'd of be true, *viz.* that this dignify'd bard has ungratefully turn'd the full torrent of *his* wit against *his makers*, and severely lampoon'd those, who fix'd the immortal laurel wreath upon his brows.

All the productions which I have seen of his (except a few dull verses in print, not worth mentioning) are

1. The HANOVER BUBBLE, to the Tune of *And a bowing we will go, will go*, &c.
2. Verses upon the *Chevalier's* picture.
3. Verses upon the death of the young *prince*.

All which I once design'd to communicate to the world, as a specimen in what a flourishing state the divine art of *poesy* is at present in OXFORD; but I am oblig'd to decline it, the said several elaborate pieces being as impudent as they are ignorant, and as plentifully fraught with rank, venomous treason, as they are with dulness and impotence. ——To publish them, would be to throw filth and ordure in the face of the government.

What *Tom Brown* said to another *Tom*, who had ten times more wit and sense than our *Maudlin Tom*, comes into my head, whenever I think of him.

You! write pindaricks and be damn'd!
Write epigrams for cutlers, &c.

Digitized by Google

Nay, even that *Grub-ſtreet* province is above his reach; I know nothing that he is fit for, but *Billingſgate ſermons*, and inſcriptions for bog-houſe walls.

Indeed, as things have been managed of late years, it does not ſignify a farthing who our *profeſſors* and *lecturers* are; *Davus* will do as well as *OEdipus* to —— *do nothing*, but receive a certain ſum of money every year for his negligence and perjury: a mere *ſine-cure* does not require any extraordinary abilities. Nay, if it be reſolved by the O——*d* convocation, as it ſeems to be, that the youth under their care ſhall be kept very *ignorant*, in order to make them very *devout*, I think they have made an admirable choice for that purpoſe. The *heads* of colleges, d'ye ſee, being, moſt of them, *long-headed* men, argue logically upon this point; thus,

A man that *underſtands his buſineſs*, can (if he pleaſes) inſtruct others in it; and who knows but that out of perverſeneſs, or ſome whim or other, he may be tempted to *do his duty?* ergo, *it is not ſafe to truſt him.*

But a man, who knows nothing of the matter himſelf, cannot (if he would) teach others, according to the old maxim, *ex nihilo nihil fit*; he can do no *miſchief*; ergo, *he ſhall be our man.*

How faithfully they obſerve this truſt which is repoſed in them by their ſuperiors, and how cautious they are not to ſcatter the leaſt glimpſe of pernicious light amongſt the *rattle-brain'd* young fellows of the univerſity, the following letter, which occaſion'd this paper, will help to diſcover.

Wadham-

Digitized by Google

Wadham-college, Jan. 22. 1720-21.

To the Author of TERRÆ-FILIUS.

SIR,

"I Hope you intend to acquaint the world, a-
"mongſt other abuſes, in what manner the
"pious deſigns of thoſe good men, who left us
"all our publick lectures, *are anſwered*. Yeſter-
"day morning *at nine* a clock the bell went as
"uſually for lecture; whether for a *rhetorical* or
"*logical* one, I cannot tell; but I went to the
"ſchools, big with hopes of being inſtructed in
"one or the other, and having ſaunter'd a pretty
"while along the quadrangle, impatient of the lec-
"turer's delay, I ask'd the *major* (who is an offi-
"cer belonging to the ſchools) whether it was
"uſual now and then to ſlip a lecture or ſo: his
"anſwer was that he had not ſeen the face of any
"*lecturer* in any faculty, except in *poetry* and *mu-*
"*ſick*, *for three* years paſt; that all lectures beſides
"were entirely neglected: both of great conſe-
"quence! eſpecially the *firſt*, as it is performed
"by ſo ingenious and accompliſh'd a proficient!

"Every *thurſday* morning in term time there
"ought to be a *divinity* lecture in the *divinity* ſchool:
"two gentlemen of our houſe went one day to
"hear what the learned profeſſor had to ſay upon
"that ſubject; theſe two were join'd by another
"*maſter of arts*, who without arrogance might
"think they underſtood divinity enough to be his
"auditors; and that conſequently his lecture would
"not have been loſt upon them: but the doctor
"thought otherwiſe, who came at laſt, and was
"very much ſurprized to find that there was an
"audience. He took two or three turns about the
"ſchool, and then ſaid, *Magiſtri, vos non eſtis*
"IDONEI *auditores*; *præterea, juxta legis doctorem*

Digitized by Google

" BOUCHER, *tres non faciunt collegium*—— *valete*;
" and so went away.

" Now it is monstrous, that notwithstanding
" these publick lectures are so much neglected, we
" are all of us, when we take our degrees, char-
" ged with and punished for non-appearance at the
" *reading* of many of them; a formal *dispensation*
" is read by our respective *deans*, at the time our
" *grace* is proposed, for our non-appearance at these
" lectures, and it is with difficulty that some grave
" ones of the congregation are *induced* to grant it.
" Strange order! that each lecturer should have his
" *fifty*, his *hundred*, or *two hundred* pounds a year
" for doing nothing; and that we (the young fry)
" should be obliged to *pay money* for *not hearing*
" such lectures as were never *read*, nor ever *com-*
" *posed*.

" Pray, Mr. TERRÆ-FILIUS, be so kind as to
" insert this as soon as it will suit with your con-
" venience, and oblige

Your constant reader, and unknown friend.

" *P. S.* The *Vice-chancellor* has prohibited all
" our *coffee-houses* to take in your paper, under
" pain of being *discommon'd*."

TERRÆ-FILIUS. Nº. XI.

——— *vocantur*
Ergo in concilium proceres ———
Atque utinam his potius Nugis *tota illa dedisset*
Tempora sevitiæ. Juv.

WEDNESDAY, *February* 22.

OF all the sumptuous *edifices* which of late years have shot up in OXFORD, and adorned the habitation of the muses, the new *Printing-house*, commonly called CLARENDON's *Printing-house*, strikes me with particular pleasure and veneration: it is, I do assure my reader, a most magnificent and stately pile of building, suitable to those great ends for which it was raised. This is the *midwife* in ordinary to *Alma Mater*; which delivers the profound genius's of the university of all those voluminous offsprings, to which the commonwealth of letters is so much indebted and obliged.

Concerning the origination of this useful fabrick, divers rumours are gone forth; some say, the money, which was appropriated for this end, being *embezzel'd*, it was carried on at the charge of the university treasury: others, that *certain books* were sold for the fourth part of the prime cost, to defray this expence; which procedure was, I suppose, founded upon this politick supposition, that when they had got a new *Printing-house*, they could never want new *books*; but by what means soever it was built, my lord CLARENDON has the honour,

Digitized by Google

and we, his happy posterity, the invaluable benefit of it.

I should think it an undertaking well worthy the laborious Mr. *Hearne*, to give the world an account, from year to year, of the many incompatable tomes, which issue from that illustrious press. This, I apprehend, would do great honour to the university, and to its learned authors, since the catalogue would not be crouded with any of those heretical, pernicious, and free-thinking tracts, which are the noisom spawn of other modern presses: we should find there no ill-meaning *Essays upon human Understanding*, no *Oceana's*, no *Hypotheses of Liberty*, no descants upon *Original Contracts*, nor enquiries into the *State of Nature*, no *Appeals to the Laity* and *common Sense* in matters of religion, no vindications of *Conscience* and *private Judgment*, no defences of *Resistance* in any possible cases, no apologies for the *Revolution*, and the *present Government*; &c. to sully the *Academical Types*, and reproach the solemn *Imprimatur* of the university —— New, accurate Editions of primitive *Fathers*, and antient *Chronicles*, or modern sermons, and long systems of *Logick*, *Metaphysicks*, and *School-divinity* are the solid productions of this august *Typographeum* —— Such are the effects, and such the advantages of restraining the *license* of the press! How would letters flourish? how would arts revive? how would religion lift up her awful front? and how would the church rejoice, if such a wholesome check were put upon the *press* throughout the world?

But PRINTING is not the only, nor the principal use, for which these stupendous stone-walls were erected; for here is that famous apartment, by idle wits and buffoons nick-named GOLGOTHA, *i. e.* the place of SCULLS or HEADS of colleges and Halls, where *they* meet and debate upon all extraordinary affairs, which occur within the precincts of their jurisdiction. This *room* of *state*, or academical

Digitized by Google

domical council-chamber is adorn'd with a fine pourtrait of her late majesty Queen ANNE, which was presented to this assembly by a jolly *fox-hunter* in the neighbourhood, out of the tender regard which he bore to her pious memory, and to the reverend SCULLS of the university, who preside there; for which benefaction they have admitted him into their company, and allow him the honour to smoak a pipe with them *twice a Week*.

This room is also *handsomely mainsetted*; which is said to have been done by order of a certain worthy gentleman, who went to *Oxford* for a DEGREE without any claim or recommendation; and therefore, to supply that defect, promised to become a *benefactor*, if they would make him a *graduate*; accordingly, as it is said, workmen were employed in great haste, and the SCULLS, lest they should be behind hand in gratitude, in as great haste, clapp'd a DEGREE upon his back; but the story unfortunately concludes, that when the GRADUATE was created, the *benefactor* ran away, and left the good-natur'd SCULLS to pay the *joiners* themselves.

But what is it to me, *who paid for it*? or *by what means* it came to make such a Figure, as it now does, both within doors and without? It becomes me better, as an historian, to acquaint posterity what uses it is put to, and what *momentous* affairs are transacted within its walls. I ask pardon therefore, and proceed.

Here, as I said before, all the weighty business of the university is settled: if any sermon is preached, if any publick speech or oration is deliver'd in *derogation* of the *church*, or the *university*, or in *vindication* of the *protestant succession*, or the *bishop* of *Bangor*, *hither* the delinquent is summon'd to answer for his offence, and receive condign punishment; as Mr. *Maurice*, fellow of *Jesus* college, lately *did*. In short, all matters of importance are cognizable before this tribunal; I will instance only one, but *that* very remarkable.

A day

A day or two before the late QUEEN died, a letter was brought to the *post-office* at *Oxford*, with these words upon the outside of it; WE HEAR THE QUEEN IS DEAD, which, being suspected to contain something equally *mischievous* within, was stopt, and carried to the vice-ch—ll—r, who immediately summon'd his brethren to meet him at GOLGOTHA about a matter of the *utmost consequence*: when they were assembled together, he produced the letter before them; and having open'd it, read the contents of it with an audible voice; which were as follow:

St. J—n's College, July 30. 1714.

Honoured Mother,

"I Receaved the *Cheshear* cheafe you sent ma "buy ROBEN. JOULTHEAD, our waggonor, and "itt is a vary gud one, and I thanck you for itt, "mother, with all my hart and soale, and I pomis "to be a gud boy, and mind my Boock, as yow "dezired ma. I am a rising lad, mother, and have "gott prefarment in college allready; for owr sex-"toun beeing gonn intoo *Heryfoordshear* to see his "frends, he has left mee his depoty, which is a "vary good pleace. I have nothing to complayne "off, onely that *John Fulkes* the tailor scores me "upp a *penney strong* a mooft every day; but I'le "put a stopp to it shortly, I worrant ye: I beleave "I shôll do vary well, if you wull but send me "t'other *crowne*; for I have spent all my mony at "my *fresh treat*, (as they caul itt,) which is an "abomminabel Ecstortion, but I coud not help itt; "when I cum intoo the cuntry, I'le tell yow all "how it is. So no more att this present; but my "sarvice to our parson, and my love to brother "*Nick* and sister *Kate*; and so I rest

Your ever dutiful and obedent Son,

BENJAMIN NUMPS.

When

Digitized by Google

When he had done reading, the Scullis looked very gravely upon one another for some time, till at length Dr. *Faustus*, late of *New College*, got up and spoke to them in the following manner:

Gentlemen,

" The words of this letter are so very *plain* and " *intelligible* in themselves, that I wish there is no " *latent* and *mysterious* meaning in them. How do " we know what he means *by the* CHEESE, which " he thanks *his mother* for? or how do *we know* " *that* he means nothing *else* by it, but a CHEESE? " Then, he desires his mother to send him *t'other* " CROWN; now what, I conjure you all to tell me, " can he mean by that *other Crown*, but the *Elector* " of *Hanover*; especially since he tells us on the out- " side of his letter, that *the* QUEEN *is dead?* These " *Rebels* and *Roundheads* are very sly in every thing " they do: they know we have a strict eye over " them; and therefore, if this *Benjamin Numps* " should be one of them, and have any such ill de- " signs in his head, to be sure, if he *expected to* " *succeed*, he would not express himself *to be un-* " *derstood*. So that, with all submission to my re- " verend Brethren, I think we ought to sift this " matter thoroughly, for fear of the worst, —— " and sat down.

Then *Father William* rose up, and apply'd himself, with his usual *majesty*, to Dr. *Faustus*, in these words.

Brother FAUSTUS.

" What a notable *fine Speech* hast thou made! " Thy *wise* noddle is always finding out mischief " where there is none meant; thou art always jea- " lous of *plots*, and crying out *murder* before thou " art hurt. Who, but you, would ever have dreamt of " *treason* in a *Cheshire cheese?* I warrant you, *you* " *smell'd*

" *ſmell'd a Rat in it.* Come, come, be adviſ'd, " brother *Fauſtus*, thou art a very cunning fel- " low, we all know; but don't let thy great *know-* " *ledge* and *ſagacity* exert itſelf upon every petty " occaſion; don't think thy *wiſe* character obliges " thee to ſtart difficulties where no creature beſides " can poſſibly ſee any. As to this *Ben. Numps*, I " know him very well: why, he was enter'd but " t'other day a *ſervitor* in *my* college: poor fel- " low! I'll engage for him he is no *plot-monger*, " as a leſs CONJURER than you, brother *Fauſtus*, " might have eaſily ſeen, by his ſending his news " on the *outſide* of his letter. *Hereſy* and *Rebellion* " are not of his conſtitution. However, if you " think fit, we'll ſend for him, and reprimand him " for his folly."

Then a beadle was diſpatch'd for Mr. *Numps*, who appear'd, and being rebuked by the committee, acknowledg'd his fault full of ſorrow and contrition, and humbly ask'd pardon for the ſame; which, without *much* oppoſition, was granted; and he was thereupon diſmiſs'd; as was likewiſe this *high and mighty* aſſembly.

It is ſaid that Mr. *Numps*, who is ſince enter'd into *holy orders*, lives ſomewhere about town, and is an excellent preacher — of *Dean Young's* ſermons.

TERRÆ-

Digitized by Google

TERRÆ-FILIUS. Nº XII.

Velati in ſpeculum.

SATURDAY *February* 25.

ONE of my correſpondents calls the SCULLS of *Colleges* the DIRECTORS of the univerſity; and I have my ſelf, more than once, made uſe of that alluſion already; I am ſorry that the iniquity of the times will allow me to draw the parellel ſo cloſe as I think I can do in this paper. Let us try the Experiment.

Several hundred years ago (ſuppoſe, for inſtance, in old King ALFRED's reign) certain ſtraggling ſcholars, who liv'd and ſtudied at OXFORD without any regulation, or at moſt only an inconſiderable number of them, not yet *incorporated*, form'd a ſcheme amongſt themſelves, and offer'd it to the King, in which they propoſed, That if he would grant them ſuch a charter, and ſuch privileges as they deſired for encreaſing their capital ſtock, and for eſtabliſhing a publick nurſery of youth, they would requite his benevolence, by furniſhing his ſubjects with a vaſt quantity of learning, loyalty, good manners, religion, and other uſeful commodities, to the value of *ſeveral millions*, of which they ſtood grievouſly in need. They repreſented ſeveral advantages which would accrue to the publick by this new *ſcheme*, which, in thoſe days, was call'd (without intending a *pun*) the OXFORD ſcheme; as that, particularly, it would ſave us the great expence, and trouble, and ſcandal of ſending our children

Digitized by Google

dren abroad for education; that when we had a publick seminary of our own, we should export great quantities of academical manufacture to other countries, instead of importing it from thence, which was always esteem'd a beneficial branch of Trade; that young men are apt to learn abroad principles incompatible with our constitution, and to assimilate with the nations amongst whom they are educated; and several other reasons, *quæ nunc perscribere longum est*.

On the other side, it was suggested, that it was too *great a trust* to be reposed in so *mean and contemptible* a body of men: that it would be of dangerous consequence to let them engross and monopolize all the learning in the kingdom; that it would put it in their power to instil what principles they pleas'd into the minds of youth; and by that means to give the government disturbance, whenever their ambition, or resentment, or caprice should prompt them to it; and that, in short, they would grow too powerful and restiff to be managed.

Notwithstanding all which, what with the interest they had, or *made* amongst the courtiers, and what with the plausibleness of the thing at first sight, their proposals were accepted, and a charter was granted them fuller than they desired.

When they had carried this point, *subscription-books* (by them call'd *matriculation-books*) were open'd, and most of the nobility and gentry subscribed their sons and their wards into them: presently their stock rose, and happy was he that had any thing in it! Every old hunks and miser unhoarded his dear treasure upon this occasion, and thrust it into this fund, in expectation of vast dividends of learning and philosophy, which being novelties in those days, consequently bore a great price; scarce was there a country farmer, or a chimney-sweeper, that had rak'd a little money together, but must come into the fashion, and make

one

one of his boys a parſon, or a philoſopher; nay, ſome ſent whole colonies of male-heirs thither as faſt as they could beget them, and were ſeiz'd with an inſatiable avarice of letters and religion; inſomuch that people began to think, that in a ſhort time they ſhould have nothing but *Plato's*, and *Seneca's*, and *Ariſtotle's* in the nation.

This *ſcheme* met with ſuch popular encouragement, that, in imitation of it, ſeveral BUBBLE-ſchools and academies ſprung up and aped it in all its proceedings; they too produced old obſolete charters, or bought new ones to teach youth in the ſame faculties, and took in ſubſcriptions in the ſame manner that the other did. Thoſe perſons, who could not raiſe money enough to come into the grand *Oxford* fund, jobb'd in theſe little *bubbles*, one of which, call'd the *Stamford-bubble*, flouriſh'd hugely, and began to vye even with the *Oxford* ſtock; inſomuch that the *Oxford* directors looked upon it with a jealous eye as a dangerous ſucker to them, and were forced to petition the king to put down and annul all *bubble*-academies, particularly the *Stamford* one (as *Wood* expreſſeth it, *p.* 166.) *ne vetus eruditionis fluentum exareſceret, leſt the antient fountain of learning ſhould be dried up:* in purſuance of which requeſt, the King order'd a proclamation to be publiſh'd, requiring all *maſters* and *ſcholars* ſtudying at *Stamford*, to return to OXFORD, under pain of *confiſcation of goods*; *nam nolumus (inquit rex) ſcholas ſeu ſtudia alibi infra regnum noſtrum, quam in locis ubi univerſitates nunc ſunt, aliqualiter teneri*; *for* we *will not* (ſaid the King) *have any ſchools or ſeminaries of learning within our dominions, but where the univerſities now are*; and farther, to extirpate the *Stamford*-bubble entirely, they made a ſtatute, obliging every candidate for a degree to ſwear, *That he will never read, nor be the auditor of any reader in* Stamford, *as an univerſity. Item, tu jurabis quod non leges nec audies* STAMFORDIÆ *tanquam in univerſitate,*

Digitized by Google

ſtudio aut collegio generali, are the words of the oath.

Whether this royal prohibition coſt the *Oxford* company any thing but *good words,* my author ſays not; but I find it had quite a contrary effect to what they expected; for whereas, ſome time before, it is ſaid that there were *thirty thouſand* ſtudents in OXFORD, in a few years afterwards they decreas'd to *ſix thouſand*; and the hiſtory ſays, that learning too decreaſed in proportion.

At firſt the ſcholars, or *proprietors,* of this ſtock lodged about town in private houſes, as they do now in ſome foreign univerſities, and had only publick ſchools to meet and diſpute in; but in progreſs of time, ſo enamour'd of this ſcheme were ſeveral perſons, that when they died, they left their eſtates to *found* little univerſities, under the great univerſity, called *colleges,* and to ſupport an *head,* and a certain number of fellows.

Theſe ſeveral colleges, or private ſocieties, make up collectively the publick univerſity, and the *heads* and governors of theſe colleges are alſo the *governors* and *directors* of the *univerſity:* the *chancellor* I eſteem only a titular governor, the *vice-chancellor* anſwers to the *ſub-governor*; the *pro-vice-chancellor* to the *deputy-governor,* and the *heads* of colleges to the *directors.*

To purſue the parallel therefore, let us examine whether theſe *directors* have not broke their *truſt,* and do not deſerve puniſhment as well as the others: or rather let us examine whether they ought not publickly to be examined whether they have broke it or not, ſince they lie under ſuch violent ſuſpicions of having broken it; and no more than this could be ſaid of the others, till they had been *examined.*

I conceive the ſum of the charge againſt the *South-ſea* directors to be this: that they have perfidiouſly broken a great truſt repoſed in them, by the government and the proprietors; that under pretence

Digitized by Google

pretence of paying the nation's debts, and increasing publick wealth and publick credit, they have plunder'd the nation, and sunk publick wealth and publick credit to the lowest dregs; that they have either fraudulently embezzel'd to themselves, or unwarrantably squander'd away (they know not how nor to whom) the money and stock of those persons who chose and hired them to manage it for their advantage; that they have been guilty of infamous practices of all sorts; that therefore *they* ought to be punished in *the most rigorous manner.*

Now, *if it can be proved,* in like manner, that the other *directors* have as perfidiously broken as great a trust reposed in them by the government, the nobility, gentry, and commonalty of *England*; that under pretence of advancing national religion and learning, they have introduc'd national irreligion and ignorance; and instead of promoting loyalty and peace, have encourag'd treason and disturbance; that they have debauch'd the principles of youth, instead of reforming them; that they have embezzel'd or squandred away great sums of publick money, and that they have been guilty of wicked and infamous practices of all sorts; ought *they* not, likewise, to be punished in the most rigorous manner?

To say, that this *has not yet been* proved, is ridiculous, *till we* have had an opportunity of proving it; the iniquities of the *South-sea directors,* as much and as confidently as they were talked of before the parliament met, were not prov'd till the parliament did meet: and when the parliament shall be pleased to take the conduct of the other *directors* into as *strict* examination, I doubt not that they will discover as great mismanagement and as many ——

Nothing which I have here laid down in general concerning either the *South-sea* or the *Oxford directors* can be made to include every individual of either sort; there are, I hope, some guiltless

Digitized by Google

men of both, tho' I fear, far outnumber'd by the guilty; and therefore methinks they ought to pray for a publick ſcrutiny, that their characters may no longer ſuffer in bad company.

From hence it will be eaſy to judge, why the academical *directors* are ſo terribly againſt (I do not ſay *afraid of*) a *viſitation*; namely, for the ſame reaſon that their brethren of the *South-ſea* abhor the name of a *ſecret committee*.

This is the character of theſe directors in their publick capacity; if you take them in a more private view, amongſt their *fellows* in their reſpective colleges, you may define them thus.

A *director*, or SCULL of a college, except as before excepted, is a lordly ſtrutting creature, who thinks all beneath him created to gratify his ambition, and exalt his glory; he commands their homage by uſing them very ill, and thinks the beſt way to gain their adoration, is to *pinch their bellies*, and *call them names*, as the moſt tyrannical princes have always the moſt loyal ſubjects; he is very vicious and immoral himſelf, and therefore will not pardon the leaſt trip or miſcarriage in another; he is a great profligate, and conſequently a great diſciplinarian; he *petrifies* in fraud and ſhameleſneſs, and is never properly in his element, but when he is either committing wickedneſs himſelf, or puniſhing the commiſſion of it in others.

TERRÆ-

TERRÆ-FILIUS. N° XIII.

Maxima quæque domus SERVIS *eſt plena ſuperbis.*
Juv.

WEDNESDAY, *March* 1.

HAVING in my laſt paper, given ſome account of the reverend *ſculls* of colleges, I proceed methodically, in this, to their FOOTMEN, who are the next grandees of the univerſity, or, to carry on the alluſion, the *clerks* to the *Oxford directors*.

It is peculiar to theſe learned *head-pieces* to ſhew more reſpect, and give more encouragement to their *skip-kennels*, than to their ſtudents or fellows, which, I ſuppoſe, they do, that the ſcripture (of which alſo they are the DIRECTORS) may be fulfilled, which ſays, *He that is leaſt amongſt you all, the ſame ſhall be* greateſt.

Father *William* is never better pleas'd than when he is drinking a bottle and talking over matters with Mr. JOHN, his Man, who I muſt confeſs indeed is a very genteel well-bred perſon, and puffs out his neck-cloth with as ſmart an air as Mr. *Any-body*. Father *William*, to ſhew his kindneſs to Mr. JOHN, has made him *manciple* of his college, a fine-cure worth twenty pounds a year, which is more than any of the *juniors* make of their *fellowſhips*. Some people alſo think that Mr. JOHN, having liv'd ſeveral years in ſo good a ſervice, is his maſter's *money-ſcrivener*, ſince the death of a *certain gentleman*, who ſtood him in great ſtead; and that he ſometimes ſupplies the deficiencies of his *civil liſt*. For my part, I de-

Digitized by Google

clare, with all the ſincerity in the world, that I don't envy Mr. JOHN his place; for I never heard but that the fellow was a very *honeſt* fellow; which is more than I can ſay of ſome of his *betters*.

Dr. *Lime-Kiln*, the block-*head* of a neighbouring college, is another Inſtance of this ſort of complaiſance: when he was, ſome time ago, *Vice-chancellor*, he more than *divided* his power and authority with his *lacquey*, if I may ſo call one in poſſeſſion of ſo great an honour. No buſineſs could be done without Mr. FEN's advice and conſent; nor any perſons admitted upon buſineſs without previous application to him, and paying ſuch previous fees as he, the ſaid Mr. FEN, ſhould, in his great modeſty, demand. It is alſo ſaid, that this dignify'd *valet* has often furniſh'd his maſter, or collegue, with conſiderable ſums.

I have lately receiv'd two letters from two different Gentlemen (who tell me, that they were formerly of Dr. *Lime-Kiln*'s college) complaining of the inſolence of that doughty SCULL and his Man FEN, who, as one of them informs me, *is a fellow perfectly orthodox in ſize and manner of thinking*, and in every act, that belongs to his maſter, ſuch as *puniſhing irregularities, preſcribing orders*, &c. uſed to expreſs himſelf, WE *will take care that ſuch a man ſhall not have his* degree; Or, WE *will introduce another manner of living in the college*; giving himſelf an air of partnerſhip with the reverend *Noddle* his maſter in the government of the college.

The other gentleman tells me, that having diſoblig'd this favoured SKIP, who complain'd of it to his maſter, he was told by the doctor, *That he had rather have found him drunk, or a-bed with a* whore, *or in any other crime, than in offering ſuch an affront to his Servant*; and threatened to expel him for it.

It is in every body's mouth, what this worthy gentleman ſaid, when his maſter went out of his *vice-*

Digitized by Google

vice-chancellorſhip; I rejoice, ſaid he, *that* WE *are out of this troubleſome Office.*

Dr. DRYBONES, of *Exeter*, is alſo very famous for his familiarity with his *footman*, whom he makes his confident.

Once upon a time, the late biſhop of BRISTOL going to pay doctor DRYBONES a viſit, found him in his lodgings by a little ſtarving Fire, with a *ruſh light* candle before him, ſmoaking a pipe cheek by joal with his man THOMAS. As ſoon as my lord came in, up leap'd *the fellow in* a great hurry, and was going out of the room; but ſaid his maſter, *Sit down* THOMAS, *ſit down and ſmoak your pipe out; here's no body* but *my lord biſhop, and he won't take it amiſs:* THOMAS *is a very honeſt, good-natur'd fellow, my lord, and ſometimes I make him ſit down and ſmoak a pipe with me for company. Come, my lord, we'll drink his health, if you pleaſe. With all my heart,* ſaid his lordſhip, *and ſo it went round.*

Dr. FAUSTUS, late of *New-College*, was another of theſe obliging college *noddles*; but there is a good reaſon to be given for his civility to his groom; for though he be never ſo much a *conjurer*, as father *William* calls him, yet *two* heads are better than *one* all the world over.

Doctor *Paequet*, *director* of *U——y College*, was many years *directed*, in all his proceedings, publick and private, by his *butler*, who is ſince expell'd for *defrauding* the college, with a *pious intent* to *enrich* it, if they would hang up his picture, as he deſired, in their hall, and pray for him amongſt their other benefactors.

Thus in all *great* families, as well as in theſe and other colleges, there ever were, and ever will be ſuch inſolent *ſlaves* kept to domineer over their maſters clients, and levee-men, and ſometimes over their maſters themſelves.

When SEJANUS, that courtly villain, whom we read of in *Tacitus*, was in his proſperity, it was eſteemed a very great honour *to be acquainted with his*

Digitized by Google

his door-keepers, *and* menial-ſervants. *Etiam Satrium atque Pomponium venerabamur: libertis quoque ac janitoribus ejus noteſcere pro magnifico accipiebatur.* See Tac. Book 6.

Theſe *Oxford footmen* agree with the *South-ſea underlings* exactly in this, that they grow rich ſurpriſingly faſter than *other peoples ſervants.*

I have too much reſpect for the chief characters of all ages and all countries, to caſt any unſeemly reflections upon the *dunghil*, from whence they have ſprung; and I often wonder at the folly of many men, who would be thought wits, when I hear them ſcornfully call a riſing great man an *upſtart*, a *muſhroom*, and a *thing of yeſterday*, as matter of diſgrace; when 'tis plain, from experience, that we gentlemen of the *mob* have always been the ableſt perſons at the helm of affairs; which is ſuch an honour to our illuſtrious obſcurity, as I cannot help being very proud of.

It is a ſtanding maxim in *building*, that a *ſublime* ſuperſtructure cannot be ſupported without a *low* foundation.

Every body knows that the brave old *Romans* had ſome of their greateſt dictators and other prime miniſters from the *plow-tail*, whom they found equally qualify'd to be at the *head* of the government; in which ſtation they acquitted themſelves as well as in the other: they could ſpeech it to a factious ſenate, as well as to a team of oxen: they could make leagues and treaties, as well as hedges and ditches: nothing came amiſs to them; but as different occaſions required, they could either *threſh corn*— or their country's enemies.

In like manner, why may not the gentlemen, of whom I have been ſpeaking in this paper, have the ſame amphibious capacities, and acquit themſelves in different offices of life with equal dexterity? Why may they not, at the ſame time, be college-ſervants, and college-governors, and gain as much reputation by *puniſhing* under-graduates, *or*

diſpoſing

Digitized by Google

diſpoſing of fellowſhips, degrees, and teſtimoniums; as by whetting knives, or ſetting out a ſide-board?

The *Romans* have not been imitated by other nations, and ſucceeding ages, in any of their cuſtoms more than in this: caſt your eyes round the world, and ſee to whom you are oblig'd for moſt of thoſe illuſtrious politicians that have led mankind by the noſe for ſo many centuries. What was of old the famous cardinal *Wolſey*, but a butcher's ſon? Or *what at preſent are cardinal Alberoni*, and moſt *of the other cardinals*, and of the late *South-ſea* directors, but perſons of the ſame remarkable extraction?

Nay, to go no farther, even I my ſelf, over-grown as I am in fame and wealth, ſtiled by all unprejudiced and ſenſible perſons, the inſtructor of mankind, and the reformer of the two univerſities; am by birth but an humble *plebeian*, the younger ſon of an ale-houſe keeper in *Wapping*, who was for ſeveral years in doubt which to make of me, a philoſopher, or a ſailor: but at length birth-right prevailing, I was ſent to *Oxford*, *ſcholar* of a college, and my elder brother a *cabbin-boy* to the *Weſt-Indies*.

TERRÆ-

TERRÆ-FILIUS. N° XIV.

καὶ τοῦτο, ἔφη, μεμνησθέ μου τελευταῖον, τοὺς φίλους εὐεργετοῦντας, καὶ τοὺς ἐχθροὺς δυνήσεσθε κολάζειν. Xen.

SATURDAY, *March* 4.

THAT *it is the interest of every government to protect and encourage its friends*, is a maxim which has prevail'd in all wise nations. It is founded on reason and policy, as well as abundantly confirmed by the experience of the contrary practice, which has constantly ended in the imminent danger, if not in the total destruction of those *superficial statesmen*, who have put it in execution.

We ought in charity to suppose, that all governors, whatever this or that party may think of them, esteem themselves just and lawful governors: I do not mean *violent Usurpers*, or *foreign invaders* (who cannot pretend to exercise a just government) but only such as are call'd *parliamentary* and *hereditary* governors; governors *de jure*, and governors *de facto*.

This supposition cannot be thought unreasonable by any party, because it only supposes all parties *honest* and *sincere* in their different interests and professions.

All governors therefore, whether *de jure*, or *de facto*, believing themselves engaged in a just cause, ought to encourage, or at least to protect *those* persons especially who have distinguish'd themselves in the same cause. This expectation alone could animate

Digitized by Google

animate them under adverſity to risk their lives and fortunes in defence of it; and if they find themſelves deluded in this expectation, whenever there is need of their aſſiſtance again, they will ſit down tamely under their preſent misfortunes, rather than run any hazard in behalf of a ſet of men, who, they know, will not eaſe them of one burthen, but perhaps lay heavier upon them, ſhould they *prevail* in their attempt.

I will ſtate the caſe wider ſtill, and ſuppoſe even *foreign invaders, or violent uſurpers* in poſſeſſion of the government, who cannot poſſibly believe themſelves to be *juſt* or *lawful* governors; yet as theſe men, by plauſible ſpeeches, and artful diſguiſes, may perſuade many well-meaning people, that they are promoting the publick good, and thereby draw them into their intereſts, I maintain, that it is the duty even of thoſe uſurpers or invaders to ſupport thoſe well-meaning, miſtaken men, who ſupported them in their unjuſt poſſeſſion, and to protect them from the inſults of *their* enemies, tho' they happen to be the friends of their country.

I need not have put the caſe ſo far, but that I was willing to ſhew how much even *villains* are oblig'd to defend thoſe who are their *friends*, not knowing them to be villains.

We have now upon the throne a King, whom I believe to be as juſtly and lawfully our King, as the cauſe of publick good, and the conſent of the whole nation, by their repreſentatives, in ſeveral parliaments aſſembled, can make him. Under this belief I have ſworn to obey him, and I deſign to obſerve that oath; part of which obliges me *to diſcover all open and ſecret traitors and conſpirators againſt his majeſty's perſon and government*; ſuch traitors and conſpirators I conceived thoſe perſons to be, againſt whom I undertook this paper; I thought it my *duty* therefore to diſcover them, as *I had ſworn to do*; and I think that at leaſt I deſerve *impunity* for my pains.

Yet

Digitized by Google

Yet has it been of late maliciously reported both in publick and private, that several of the bishops have petition'd the King to suppress a scandalous paper call'd TERRÆ-FILIUS, *highly reflecting*, as some of our sagacious news-writers represent it, *upon the two universities, the christian religion, and the reformation.* By whom this is done, or with what intent, is easy enough to guess; but the artifice is so thin and ridiculous, that no body, I think, can be deceived by it.

It cannot however be an improper time to produce some of my proofs against the persons with whom I have enter'd the lists; from whence it may appear, whether I who relate, or my *bookseller* who publishes, or *they* who act such enormities against *this government*, ought to be under apprehensions from *this government*. —— If, for once, I may be judge in my own case, to be punished by *Whigs* and *Tories* too for the same thing, is, I think, a little too hard usage; 'tis such *fore-stroke* and *back-stroke* play, as I cannot possibly understand.

One of my principal evidences is a sermon preach'd *May* 29, 1719, which I promis'd to give an account of, when a *proper* opportunity offer'd itself: *accordingly*, I will begin with it next *Wednesday*. In the mean time, I will present my reader with some little peccadillos, which may serve for collateral proofs, or corroborations of my main charge: the first of which shall be an epistle from a *gentleman in orders* to a certain *head* of a college, in which he stood candidate for a fellowship, and carried it.

N. B. It was written just after the late duke of ORMOND went away.

Vir

Digitized by Google

Vir colendiſſime,

IN *hac tanta rerum perturbatione, me pergrata* Ben——ti *reficit memoria; ſpero equidem dum eccleſiæ patronos carceribus inſequuntur* malevoli, *ut mihi ejuſdem miniſtro, favore tuo, aſylum præbeat* Alfredi *domus. Proh* CURIA, *inverſique mores! Orbitatem ſuam nunc ſenſit eccleſia, fides defenſore ſuo viduata luget, & nocte religioni obductâ, ex luſtris caverniſque ſuis repunt fanatici tenebriones, atque adverſus academiam primò ſua tela librant: tamen ſi cujuſlibet vigilantiâ ſacra literarum cauſa defendi potuit, certè tuâ defenſa fuiſſet, & quàm fortiter dignitati ſuæ conſulebas, cùm ex alto fulminabant, teſtimonium reddet hæc univerſitas, & cujus vicem geſſiſti, tuis meritis aliquando reſpondebit* EGREGIUS EXUL.

Fœlices! quorum oculis tam illuſtre obverſatur exemplum; fœlicioves! quos præceptis ad virtutem formâſti; tamen egomet ipſe fœliciſſimus! ſi me in ſocietatem tuarum laudum cooptari non indignum arbitreris: hoc ſummo tuo beneficio affectum me tibi in omni re morem gererè, *& quantum in me eſt collegii emolumentum promovere promitto. Sum,*

Vir colendiſſime,

Tui favoris ſtudioſiſſimus,

* * * *

In ENGLISH *thus:*

Right worſhipful SIR,

IN the preſent great and general confuſion, the grateful remembrance of your benefactor Sir *S——n Be——t* revives my drooping ſpirits; for I hope, that whilſt *ill-minded* men throw the *patrons of our church* into dungeons, I, who am a miniſter

Digitized by Google

niſter of it, may, by your favour, find refuge under King *Alfred*'s roof. How, alas! are the morals of the COURT chang'd! Our widowed *Church* now ſenſibly feels its loſs; our *Faith* laments the want of her *Defender*, and religion, being overcaſt in a cloud of impiety, the fanatical underminers of it creep out of their dens and caverns, and firſt of all ſhoot their arrows againſt our univerſity: nevertheleſs, if any one's vigilance could have defended the ſacred caſe of learning, yours would certainly have done it. How *boldly* you conſulted its honour, whilſt *thoſe in authority* thunder'd againſt *us*, this univerſity ſhall witneſs for you; and the MOST NOBLE EXILE, whom you ſometime repreſented, ſhall, one time or other, reward your meritorious conduct.

Happy are they who have ſuch an illuſtrious example before their eyes! more happy they, who by your precepts are trained up to virtue! but moſt happy ſhould I be, if you would eſteem me worthy to be choſen into the number of thoſe who tell forth your praiſes! So gratefully will I acknowledge this obligation, that I promiſe to promote, as much as in me lies, the good of the college, *and to be a thorough-paced conformiſt to your will in all my actions. I am,*

Right worſhipful SIR,

Your worſhip's moſt humble petitioner,

* * * *

One of *C. C. C.* in a publick ſpeech, when he was proctor of the univerſity, juſt after the King's acceſſion, having abuſed Dr. AYLIFFE, and given him the worſt character his ſpleen and invention could furniſh him with, had theſe remarkable words in it: *Hiſce mediis ad* AULAM *affectat viam; abeat, abſcedat;* CONVENIUNT MORES. *By theſe methods he paves*

Digitized by Google

paves his way to COURT; *hence; let him go; his morals ſuit the* PLACE.

Another proctor, about three years ago, in his ſpeech, told the univerſity this melancholy ſtory; *Eò ventum eſt ut* ECCLESIA *ab eo, qui* DEFENSORIS *titulo honoratur, pene diruta ſit. Things*, ſaid he, *are come to that paſs, that the* CHURCH *is almoſt demoliſh'd by him who has the honour to be ſtiled the* DEFENDER of it.

It is impoſſible to remember all the inſinuations and reflections of this nature, for the laſt *ſix* years; very few *publick* ſpeeches, declamations, or ſermons, were without them; ſome have been full of nothing elſe; as in particular, the famous *ſermon*, of which I am to give an account in my next paper.

TERRÆ-FILIUS. N° XV.

Hic putat eſſe Deos & PEJERAT. Juv.

WEDNESDAY, *March* 8.

UPON the twenty ninth of *May*, 1719, the *reverend poetical* gentleman, whom I have ſeveral times had occaſion to mention, preach'd a notable ſermon upon this Text, (as we find it written in the thirteenth chapter of the prophet *Hoſea*, and at the ninth verſe,) *O! Iſrael, thou haſt deſtroyed thy ſelf, but in me is thine help.*

From which words he undertook to prove, that ENGLAND, our modern *Iſrael*, had alſo *deſtroy'd itſelf*, or (as he more elegantly worded it) was guilty of *civil* and *ſpiritual ſelf-murder*, which he introduc'd

Digitized by Google

by obſerving, that as *when a* ſingle perſon *falls by his own hands*, or, (as the text ſays,) *deſtroys himſelf*, it is call'd *ſimple ſelf-murder*; ſo, *when a whole* civil ſociety *falls by its own hands, or deſtroys itſelf, it is* civil ſelf-murder; and ſo again, *when a whole* eſtabliſh'd church *falls by its own hands, or deſtroys itſelf, it is ſpiritual ſelf-murder.*

At what *particular* time our *Britiſh Iſrael* thus imbru'd its hands in its own blood, he thought it needleſs, *upon that day*, to acquaint us; purpoſely avoiding, through his whole *preachment*, to mention the Names of *Cromwel* or King *Charles*; uſing, inſtead thereof, theſe and ſuch-like general expreſſions, as the *uſurper*, the *rightful heir*, the *royal exile*, the *exiled monarch*, &c. beſides which, he ſingled out ſuch incidents in his deſcription of this our ſtate of *civil* and *ſpiritual ſuicide*, as bore a nearer alluſion to *later* times than to thoſe *former* ones, which the occaſion of the day ſuggeſted to him; exhibiting to his gaping audience an unjuſt parallel between King *Charles* I. and *James* II. and between *Oliver Cromwel* and King *William*.

This *two-fold ſelf-murder* we committed, it ſeems, firſt, *by our injuſtice to the* CHURCH; and, ſecondly, *by our injuſtice to the* KING.

I. *By our injuſtice to the* CHURCH; to prove which, *the* CONVOCATION, ſaid he, *was* ſilenc'd, *and our holy mother was not permitted to take counſel for herſelf.* Poor old gentlewoman! what a ſad thing that was? to ſhut her holy lips up, and not ſuffer her to tell winter-evening tales of witches and apparitions in a chimney-corner, as ſhe us'd to do! — to be ſure, good man! he did not glance this obliquely upon the preſent government *for ſerving her ſo now.*

Secondly, ſaid he, *the biſhops were depriv'd by a lay-power.* — Intolerable impudence again! that the vile *beaſts of the people* ſhould offer to turn a *conſecrated* gentleman out of a good dioceſe, and an *apoſtolical* coach and fix, *only* for refuſing to *promiſe not to be a rebel*; or upon any other pretence whatſoever!

Digitized by Google

ever! — Here again, without doubt, the preacher did not think of the *lay-deprivation* of bishops at the *Revolution.*

But, he added, *we ought to bless God, that many of those reverend* deprived fathers *did privately ordain several persons, in order to maintain the invaluable blessing of a* regular uninterrupted succession *of christian ministers, to whose* valid *and* efficacious *prayers we may piously suppose the restoration* was in a great measure owing. It falls *out very luckily* for this *loyal* preacher, *that all his instances* agree *with something now-a-days.* We all know that there is now in the world a set of *English* bishops, priests, and deacons, *behind the curtain*, who are perpetuating for us this *invaluable blessing of a regular uninterrupted succession*, and putting up *valid* prayers for another *restoration*; but that our *orthodox* preacher had these in his eye, would be a *vain* assertion.

Thirdly, said he, *by breaking down the fences of the church, in repealing the laws made for its security, and allowing a* Toleration *to all persons, who call themselves* Protestants, *tho' under that name many were included, who did not believe the received doctrines of the* Trinity. Where this was aim'd, is very plain, since in *Cromwel's* days several persons, who did not believe the received doctrines of the *Trinity*, were so far from being *tolerated*, that they were prosecuted with the utmost rigour.

II. *By our injustice to the* KING, which, said he, *consisted in keeping him out of his* rightful *and* hereditary *dominions*; *which they did* upon these principles.

First, *Vox populi est vox Dei*; which has since been urged by the *church* as an argument for *hereditary right.*

Secondly, *Salus populi est suprema lex.*

Thirdly, *Hereditary right* MAY be set aside.

Which some Whig-boobies have thought to be the principles of the *revolution*, and *not* of the *Oliverian*

Digitized by Google

uſurpation; but what cannot *ignorance* and *whiggiſm* ſee?

Nay, ſaid he, *many of the King's friends themſelves were impoſed upon by the artful ſophiſms of the uſurper's party, to declare againſt his* RESTORATION; *the principal of which were theſe:*

Firſt, *That moſt of them had taken the Oaths to the uſurper.*

Secondly, *That it would coſt the nation a great deal of bloodſhed to reſtore the King.*

Thirdly, *That the King and his friends were ſuſpected to be of a* different religion *from what was* generally profeſſed *here.*

All which frivolous excuſes he fully anſwered in a few words:

To the *firſt*, *viz.* That *moſt of the King's friends had taken the oaths to the uſurper*: He anſwered, *I grant it; but becauſe they had done* a wicked unjuſt thing, *muſt they therefore* continue in it? *Wretched indeed muſt their caſe be, when their apology becomes their aggravation!*

Here was an abſolution from oaths, ſlap-dash at once, for the young ſtudents to carry home againſt they have *next* an occaſion for perjury.

As to the ſecond of theſe, *viz. That it would coſt the nation a great deal of bloodſhed to reſtore the King: this objection*, ſaid he, *is of juſt as much weight, as if a perſon who had broke a Limb ſhould chuſe to be a cripple all his life, becauſe the ſurgeon would put him to ſome pain in the ſetting of it.*

To the third, *That the King and his friends were ſuſpected to be of a* different religion *from what was* generally *profeſſed here*, he anſwered roundly thus:

Suppoſing it to be ſo, yet is there no more weight in it than in any of the reſt; for it could not be denied that he had a juſt hereditary right *to be our King: Now* juſtice *is of a divine eternal nature, and cannot be diſpenſed with upon any account; to do* injuſtice *under pretence of* religion, *is to obey God's laws by breaking God's laws: We muſt not*, ſaid he, *do* injuſtice *to preſerve*

Digitized by Google

preſerve the beſt church, *or the beſt* religion *in the world.*

Then he perverted what St. *Paul* ſays of *Charity* to *Juſtice*, and declaimed upon it thus:

Though I ſpeak with the tongues of men and of angels, and have not juſtice, *I am become as ſounding braſs, or a tinkling cymbal.*

And though I have the gift of prophecy, and underſtand all myſteries, and all knowledge; and tho' I have all faith, ſo that I could remove mountains, and have not juſtice, *I am nothing.*

And though I beſtow all my goods to feed the poor, and though I give my body to be burned, and have not juſtice, *it profiteth me nothing.*

Juſtice *ſuffereth long, and is kind*; juſtice *envieth not*; juſtice *vaunteth not itſelf, is not puffed up,*

Doth not behave itſelf unſeemly, ſeeketh but *her own, is not eaſily provoked, thinketh no evil,*

Rejoiceth not in iniquity, but rejoiceth in the truth;

Beareth all things, believeth all things, hopeth all things, endureth all things, RESTORETH *all things.*

The word RESTORETH was delivered in as remarkable a manner as it is printed, leſt (though it was none of the apoſtle's words) his learned audience ſhould not apprehend his meaning; and therefore he thundered it out amongſt them with an emphaſis that could not eſcape the ſhalloweſt apprehenſion.

There was one thing, which I obſerved pleaſed them extremely; it was a melancholy repreſentation of the condition of our *exiled Monarch: He was*, ſaid the preacher, in a mournful ſtile, *obliged to wander about the earth, like a fugitive, from nation to nation, and from one people to another people; nay, his royal life was not out of danger, the* uſurper *having employed ruffians to way-lay him, and ſhed his ſacred blood: But the hand of providence*, ſaid he, *guardeth the lives of Kings, and protecteth them from the malice of their enemies.*

Mean while, ſaid he, *the* uſurper *ſucceeded proſperouſly in all his undertakings; he was victorious in his wars,*

Digitized by Google

wars, and artful in his treaties; the greateſt monarchies courted his ALLIANCES; [this was whilſt the *quadruple alliance* was on foot;] *and the* Britiſh *nation*, even under uſurpation, *was not inglorious.*

There were, indeed, ſaid he, *ſeveral attempts made to reſtore the King; but they were either ſo unadviſedly begun, ſo raſhly executed, and at laſt ſo unſucceſsfully finiſhed, that they ſerved only to aggrandize the* uſurper, *and to ſecure him in the unjuſt poſſeſſion of the* THRONE. — *Quære*, what THRONE *Cromwell* was ever in poſſeſſion of?

Of thoſe brave unfortunate men, who engaged in theſe attempts to reſtore the lawful heir, *ſome were baniſhed, others put to death, and the eſtates of both confiſcated, which brought great ſums into the* uſurper's *exchequer: ſome indeed had their lives ſpared, either out of policy, or becauſe their eſtates were not worth taking from them; but this only verified what the* Wiſeman *ſays*, That the mercies of the wicked are cruel.

But it will *be remembered, to the laſting honour of this univerſity, that during the* uſurpation, *this venerable body* continued conſtant *and* true *to the* royal exile, *even* whilſt armed forces were within our walls.

He concluded with an exhortation to his brethren, not to deſpair under the greateſt evils, but to wait with patience in ſure and certain hope, *That* HE *that ſhall come, will come, and that all theſe things ſhall be brought to paſs.*

This is a faithful account of his diſcourſe upon this occaſion, which I leave my readers to conſider of till next *Saturday*; when I will acquaint them with the proceedings againſt it.

TERRÆ-

Digitized by Google

TERRÆ-FILIUS. Nº. XVI.

O! Tempora! O! Mores! Senatus hoc intelligit, Conſul videt, Hic *tamen vivit!* Cicero.

SATURDAY, *March* 11. 1721.

THE ſermon which I have anatomiz'd in my laſt paper, cannot puzzle the *readers* any more than it did the *auditors* of it to find out its meaning: it was univerſally received in one ſenſe, though with different emotions. I, who heard it my ſelf, never ſaw ſuch a variety of countenances as upon this occaſion; ſome *few* ſate with their eyes fixed in amaze and indignation upon the reverend preacher; others diſcovered a ſort of pain and fear for their champion; ſome diſdainfully ſmiled, and ſhewed a ſtrange mixture of malice and ſatisfaction; whilſt others looked with ſuch traiterous vehemence, as if they would have ruſhed upon their *libell'd* king, were he within their reach, and, like *Shepherd, have ſmote him to the heart.*

It was applauded for the *boldeſt*, the *beſt guarded*, and *moſt excellent* ſermon againſt the government, that had been preached even at *Oxford*, ſince the king's acceſſion; all waved their caps to the preacher, as he paſſed through them out of the church, in teſtimony of their approbation; his health was the toaſt of the night, and his abilities the burthen of their converſation.

Several gentlemen, well affected to the king, and his adminiſtration, who were preſent at the delivery of it, and took down an abſtract of it in writing, waited

Digitized by Google

waited for some time in expectation that the *vice-chancellor*, or some of the doctors or governors of the university, would take notice of so impudent an insult upon the government, whose creatures they are; but finding that nothing of this nature would be done, the reverend Mr. *Meadowcourt*, Fellow of *Merton* college, waited upon the *vice-chancellor*, and complained of a *seditious* sermon preach'd by Mr. *Wh——on* upon the day aforesaid, desiring that his notes might be demanded, and that he might be punished according as the Statutes directed.

To this the *vice-chancellor* answered, that he was at church himself, and that he did not observe any thing *seditious* in the sermon, nor had any doctor or head of a college complained that there was; and therefore he bad him particularize any passage, in which he apprehended the *sedition* was couched. But Mr. *Meadowcourt* reply'd, that he would not charge any particular passage, because if he did not do it exactly in the preacher's words, he might deny it to be his doctrine, and escape justice; and therefore he charged the tenor of the whole sermon with *sedition*, and desired that his notes might be examined, and that then the *seditious* passages would appear.

This complaint and request was the more reasonable, because, but a few months before, the *vice-chancellor* had demanded Mr. *Maurice's* notes, upon a complaint made against a sermon which he preach'd, that it contained something contrary to one of the Articles of the church of *England*, without any particular allegation; and he was prohibited to preach within the precincts of the university upon that account.

Yet in the present case, the *vice-chancellor* absolutely refused to demand the preacher's notes without a particular charge; though the statute in this case says, that if complaint be made against any sermon to the *vice-chancellor* upon *reasonable ground of suspicion (ab aliquo satis nobilem suspicionis causam afferente)* that it contains any thing *disagreeable* or *contrary* to the doctrine, or discipline of the *church*

of

of England, the *vice-chancellor* shall demand an exact copy of the sermon, and call to his assistance *six other* doctors of divinity, (of whom the *regius professor*, if he heard the sermon, shall be one,) who are to consider whether the complaint is just; and if it is, to punish the offender with *prohibition*, (*to preach within the precincts of the university*,) or with *recantation*: but, says the statute, if the sermon is suspected to tend to *sedition*, that then the *vice-chancellor*, with only *one* more doctor of divinity, shall punish the offender by *fine*, *publick recantation*, or *imprisonment*.

But the misfortune of the statute is, that if the *vice-chancellor cannot see sedition* in a sermon, the best eyes in the World besides avail nothing; which was our particular misfortune in the case of our *restoration*-preacher.

The *vice-chancellor* having refused to proceed upon a general complaint (though, as I observed, he did in the case of Mr. *Maurice*) the complainant drew up the following charge, and delivered it in writing to the *vice-chancellor*, *viz.*

"I Charge it upon Mr. *Wh——on*, that the general scope and design of his late sermon was to "asperse and blacken the administration of his majesty king GEORGE, by a partial and wrested representation of all the actions and circumstances of "the present *reign*, as parallel to what happened during the usurpation of CROMWELL. I charge him "likewise with maintaining several positions tending to arraign the justice of the late *glorious revolution*, and to subvert the foundation on which "it stands: I therefore require, that the sermon be "immediately called for, and examined by the proper judges; and that the offender be punish'd in "such a manner as the statutes direct.

Richard Meadowcourt.

Neither did this charge in writing satisfy the *vice-chancellor*, any more than his verbal one before; nor could

Digitized by Google

could he be prevail'd upon to proceed against the preacher; defying the complainant to acquaint the government with his refusal; bidding him, in a scornful manner, take his course: *Do you*, said he, *what you think your duty to your* king, *and I will do what I think my duty to the* university.

Upon this repulse, Mr. *Meadowcourt* sent an abstract of the sermon to one of his majesty's principal * secretaries of state, with a letter informing *him*, what measures he had taken as the statutes directed, and what ill success he had met with from the *vice-chancellor*.

This abstract was afterwards attested by *seven* or *eight* gentlemen of the university, five of whom were *clergymen*, who offered to give their oaths to the truth of what they attested, and will, I believe, still do it, should it ever be required.

The *right honourable gentleman*, to whom this letter was sent, thought it an affair of such importance, that he laid it before the *lords justices* of the nation (the king being then abroad) who immediately dispatch'd a messenger to the *vice-chancellor*, commanding him to proceed according to statute against the preacher.

This *unexpected* command being brought to the *vice-chancellor*, he thought it not advisable to refuse any longer to do his duty; and therefore, having *muster'd* together *six* other grave doctors of divinity, (though, in cases of *sedition*, only *one* is required by statute, as before mention'd,) the preacher was sent for to *Golgotha*, where they met for this purpose, and his notes were demanded; not without suspicion amongst some persons, that notice was given him over-night to *lose* them, or get somebody to steal them away.

But these are only suspicions.— However, Mr. *preacher* appear'd, and *conscientiously* depos'd upon oath, that he had *lost his notes:* in which case the statute

* The right honourable *James Craggs*, Esq;

Digitized by Google

ſtatute requires, that the perſon complain'd of ſhall be examin'd upon oath, as to the particulars he is charged with, or of which he ſtands *ſuſpected*. Something of this nature was done, and the reſult of it ſent back to the *lords juſtices*; but in ſo *prevaricating* and *unſatisfactory* a manner, that it convinc'd *them* of the factious ſpirit which reign'd at *Oxford*, not amongſt the *young Lads* only (as hath often been ſpeciouſly pretended) but even amongſt the *ſcarlet gowns* and *veteran doctors* of the univerſity.

Upon this *contumelious* behaviour to the government, *ſomething* was thought neceſſary to be done for the *reformation* of the univerſity, and much talk'd of at that time; but it has, I ſuppoſe, been ſo long poſt-pon'd to other buſineſs, that at laſt they have quite forgot it.

At the end of the year, the *vice-chancellor*, in a publick ſpeech, triumph'd over the government, and inſulted Mr. *Meadowcourt*, calling him *delator turbulentus, qui de peritiſſimo* poetices *profeſſore, in oratione accuratiſſimâ* tyrannidis *miſerias depingente, conqueſtus eſt; & quum ipſe delatori inobediens fuit, ad* EXTRANEOS Judices *provocavit, ſpretâ meâ authoritate, ſpreto juramento ſuo; A turbulent Informer, who complain'd of our moſt ingenious profeſſor of* Poetry, *for diſplaying in a moſt accurate manner the miſeries of* tyranny; *and when I would not obey the informer, appeal'd to* foreign *judges, in contempt of my authority and his own oath.*

Mean while, this is the man, O ye *whiggs* and patrons of *liberty!* O ye *great talkers* for king GEORGE and the *proteſtant ſucceſſion!* this, I ſay, is the man, who for preaching up *perjury, rebellion*, and *bondage* to the youth of the nation, for abuſing the king, reviling his government, impeaching his right, and comparing him, and his *glorious* predeceſſor king *William*, with the worſt of all *tyrants* and uſurpers, gains eſteem and encouragement, and popularity amongſt us; enjoys at preſent a *good place* and a *good fellowſhip*, and lives in daily expectation

Digitized by Google

and under daily promiſes of new preferments and new honours!—— Whilſt thoſe *few*, thoſe very *few*, who, in oppoſition to *ſpiritual wickedneſs*, dar'd to aſſert the cauſe of the King, *to whom they had ſworn*, and to oppoſe the perſon, *whom they had abjured*, are left to the fury and vengeance of thoſe men, whoſe deſigns in the late *doubtful criſis* they watch'd and defeated:—ſome of them have loſt their *degrees*; ſome their *fellowſhips*; ſome have been *expell'd*, and ſome *ruin'd*; all have ſuffer'd for their zeal one way or other, either in their *intereſts*, their *bodies*, or *reputations*; none, that I *know* of, have been rewarded for it, nor even protected in their former *common rights*; but they lye deſpairing under *derelict*ion, and the pains of *preſent*, or the terrors of *approaching* calamities.

TERRÆ-FILIUS. N° XVII.

Audendum eſt, ut illuſtrata veritas pateat, multique à PERJURIO *liberentur.* Lact.

WEDNESDAY, *March* 15.

IT adminiſters great comfort to me, under the fatigues of my *academical warfare*, that altho' ſome right grave and ſerious perſons find fault with my *manner* of writing, none of my facts againſt the univerſity have been contradicted by any of my correſpondents. What I have urged in my *third* paper concerning *matriculation* is ſo juſt and reaſonable, that it has occaſion'd the two following letters; both of which will ſerve to explain and ſtrengthen

Digitized by Google

ſtrengthen what I have ſaid upon that ſubject; to which end I now make them publick.

To the author of TERRÆ-FILIUS.

SIR,

" THough I know it is commonly ſaid, that " whatever is eſtabliſh'd by the *authority* of " ſo learned a body as the *univerſity* ought to be " free from the *cenſures of any private perſon*; *yet* " I *humbly conceive*, that what you or I ſhall " *write*, cannot *juſtly* be offenſive to them, if they " be really lovers of truth, and not maintainers of " a faction; becauſe the ſeverer and more rigid ad- " verſaries we ſhall be to their *errors*, ſo much the " better friends are we to *them*. The *errors* (to " uſe no worſe a title) which I ſhall mention, are " the *oaths* and *ſubſcriptions* impos'd on every one " at his *admittance* into, and *taking a degree* in the " univerſity. The *former* of theſe you hinted at " ſome time ago; but I *think* it *is of ſuch impor-* " *tance*, that it *ought* to be more *fully inſiſted on*. " Whatever *diminiſhes* or takes away the reverence " or obligation of oaths, does at the ſame time diſ- " ſolve the ſtrongeſt bonds of human ſociety. Now, " ſince an oath is ſo ſolemn a thing, I think it is " agreed on that it ought to be reſerv'd for *great* " and *weighty* occaſions. Whether this rule be ob- " ſerv'd in the univerſity of OXFORD, will beſt ap- " pear from their practice. If any one that is ſix- " teen years of age comes to the univerſity, he is " oblig'd by ſtatute, before he can be admitted, ſo- " lemnly to ſwear that he will obſerve all the ſta- " tutes and cuſtoms of the univerſity, though he " has never ſeen nor knows any thing of one of " them; or, as *Hudibras* expreſſes it,

By ſtatute he's oblig'd to vow
To do he knows not what, nor how.

Digitized by Google

" for 'till after he has ſworn this, he has no ſtatute-
" book given him. I am not willing to make any
" reflections of my own upon this practice, and
" ſhall therefore only tell you what arch-biſhop *Til-*
" *loſon* ſays (*Vol.* I. *pag.* 148. *Fol.*) when he is num-
" bering up the different kinds of PERJURY. *In*
" *like manner*, ſays he, *he is guilty of* perjury, *who*
" *promiſeth upon oath, what he is not morally, and*
" *reaſonably certain he is likely to perform.* Now,
" whether or no a man may be ſaid to be *morally*
" *and reaſonably certain* that he ſhall perform things
" which *he knows nothing of*, I ſhall leave to the con-
" ſideration of thoſe who ſend their ſons thither.
" However, to ſhew the likelihood of any one's ob-
" ſerving theſe ſtatutes, I ſhall only mention one,
" by which every one is obliged not to play at *bowls*,
" not to go a *deer* or *hare-hunting*, nor to go to any
" *tavern, inn, ale-houſe*, or *tobacco-ſhop*, without the
" leave of the vice-chancellor.

" But this is not the worſt neither; for if any
" one be but *twelve* years old (O! *rem ridiculam*
" *cato & jocoſam!*) he is obliged to ſubſcribe to the
" thirty-nine articles, many of which numerous col-
" lection, as biſhop *Burnet* ſays, relate to *ſubtil* and
" *abſtruſe* points, in which it is not eaſy for the
" *clergy* themſelves to form a clear judgment; ſuch
" as *original ſin, free will, juſtification, predeſtination*,
" &c.

" But what may we not expect from ſuch for-
" ward youths as theſe are? They will certainly in
" time exceed OLIVER's *porter* (who us'd to deter-
" mine every day *de omni ſcibili, & de quolibet ente*)
" ſince they can ſo ſoon and eaſily determine ſuch
" matters as theſe are. However, leſt they ſhould
" grow too vain of their abilities, I ſhall recom-
" mend to them ſome reflections of the ingenious
" Mr. *Locke*, in his *Eſſay of Human Underſtanding*:
" *Theſe perſons*, ſays he, *however they may ſeem high*
" *and great to themſelves, are confin'd to narrowneſs*
" *of thought, in that which ſhould be the freeſt part*

" *of*

Digitized by Google

" *of man*, their underſtandings: *for this muſt needs* " *be their caſe, when they live in* places *where care* " *is taken to propagate* truth without knowledge; " *where men are forced, as a venture, to be of the reli-* " *gion of their country, and muſt therefore ſwallow down* " *opinions, as ſilly people do empericks pills, without* " *knowing what they are made of: or, like the common* " *ſoldiers of an army, they muſt ſhew their marmik* " *and courage, as their leaders direct, without ever* " *examining, or ſo much as knowing the cauſe they* " *contend for. Hudibras* expreſſes partly the ſame thought thus:

They muſt ſubſcribe, unſight, unſeen,
To an unknown church-diſcipline;
And what's this elſe, but before-hand
T' engage, and after underſtand.
It is, indeed, the ſelf ſame caſe
With theirs that ſware t' & cætera's.

" I ſhall to this practice too beg leave to apply " again the words of the fore-nam'd arch-biſhop, in " the ſame page: *When a man*, ſays he, *is uncertain* " *whether what he ſwears to, be true, this likewiſe is* " perjury; *for men ought to be* certain *of what they* " *aſſert upon oath, and not ſwear at a venture.* Now, " to ſay that theſe gentlemen of *twelve* years old, " ſwear and ſubſcribe to theſe *difficult* and *abſtruſe* " points, otherwiſe than *at a venture*, is what I " think the *ſcarlet* of theſe learned impoſers them- " ſelves would even bluſh at. Nay, the very ſta- " tutes themſelves ſeem to me to ſuppoſe them igno- " rant of theſe articles when they ſubſcribe to them, " ſince 'tis the chief end of their tutors, *ut* inſti- " tuant *eos in rudimentis religionis, & doctrinæ arti-* " *culis, in ſynodo Lond. anno* 1562. *editis. That they* " *may* initiate *and* inſtruct (not *confirm*) *them in the* " *rudiments of religion and articles of faith, ſet forth by* " *the ſynod of* London, 1562.

Digitized by Google

" I know 'tis commonly urg'd by theſe youths, " in defence of their ſwearing thus, that conſide- " ring their age, they may ſay with the poet, *Lin- " guâ juravi, mentem injuratam gero.* I ſhall re- " ply to them in the words of the univerſity itſelf, " in her own explication of this oath: *Si quis in " nudo cortice verborum ſiſtit, & ad jurandum " animum affert* non obligandi ſeipſum, *non ideo à* perjurii *crimine excuſatum repudere ſe debet. If " any one inſiſts upon the bare words of an oath, and " ſwears without intending to lay his* mind *under any " obligation,* he muſt not *therefore think himſelf ex- " cuſed from the guilt of* PERJURY. If any one " thinks I have been too ſevere, in ſhewing that " the univerſity (the deſign of which is to inſtruct " men in virtue and morality) does almoſt una- " voidably ſubject all its members to double PER- " JURY (if arch-biſhop *Tillotſon* has rightly defin'd " what perjury conſiſts in,) I ſhall only reply, " *amica univerſitas, ſed magis amica* VERITAS.

" If you think fit to communicate what I have " now ſent you, you may expect further trouble, " with ſome reflections on the *method of taking " degrees,* from, SIR,

Your, &c.

J. R.

" P. S. You mention in one of your papers, that " the V———r of OXFORD has forbid all the cof- " fee-houſes there, to take in poor TERRY, under " the penalty of being *diſcommon'd:* pleaſe to re- " commend to him, or his friends, the following " ſentence of biſhop *Taylor,* a late member of that " univerſity: *Forbidding the publication of books in " which there is nothing* impious, ſays he, *implies " either that we diſtruſt our cauſe, or diſtruſt our " ſelves and our abilities: and it is but an* illiterate " *policy to think that ſuch indirect and uningenuous " proceedings*

Digitized by Google

" *proceedings can, amongſt wiſe and free men, diſ-*
" *grace the author, and diſrepute his writings*: *on*
" *the contrary*, ſays he, *'twill be found that the*
" *price will be trebled of a* condemn'd *or a* forbid-
" den *book.*"

SIR,

" THough I have been your *conſtant reader*,
" and, by *fatal experience*, am convinc'd of
" the *truth of what is alledg'd againſt the univer-*
" *ſity of* OXFORD; yet my own private buſineſs has
" hitherto prevented my being your correſpondent;
" and I have, ſore againſt my will, been obliged to
" defer a happineſs which I have long promis'd
" my ſelf.

" In your third paper you have treated of the
" oaths which are impos'd on young ſtudents; but
" there is one inſtance of the knavery of ſome of
" the *great men* of the univerſity, which certainly
" muſt have eſcap'd your *knowledge*, or *doubtleſs*
" you would have thought it too flagrant to have
" been omitted.

" When I was *matriculated* I was about ſeven-
" teen years of age, and conſequently entitled to
" take all the oaths; accordingly I ſubſcrib'd the
" thirty-nine articles of religion, (*though, by the*
" *bye, I did not know that I had done it till near ſix*
" *months afterwards*) and the then V—Ch——r
" Dr. *B*———*n*, coming out of the convocation-
" houſe, I took the oaths of *ſupremacy*, and of
" obſerving the *ſtatutes*, *privileges*, &c. of the uni-
" verſity. After which the doctor ſign'd my *ma-*
" *triculation* paper, teſtifying that I had alſo taken
" the oath of *allegiance*, though not one word of
" it, or his majeſty King GEORGE, was then men-
" tion'd.

" Should you, upon the publiſhing this letter, be
" reproach'd as an inventor of falſhoods, and the
" thing be objected againſt, as what was never

" practis'd

Digitized by Google

" practis'd in the university, be but ſo kind as to " acquaint the world with it, and I'll then openly " aſſert what I now only give you a private inti- " mation of.

" If this hint can any ways be ſerviceable to you, " you are welcome to it, and may promiſe your " ſelf the future correſpondence of,

Sir,

Your humble ſervant,

PHILALETHES.

From the *firſt* of theſe, I think, it appears, that, according to the notions of *three* of the greateſt men that our country ever bred, archbiſhop *Tillotſon*, biſhop *Burnet*, and Mr. *Locke*, the *directors* of the univerſities (for ſerjeant *Miller* has prov'd the ſame of *Cambridge*) cannot evade the charge of impoſing PERJURY upon all their members, and of initiating *thoſe* of our youth, who are to be the guardians and ornament of the commonwealth, in the implicit guilt of *that worſt of crimes*. I need not add, what every reader will naturally deduce in his own mind, that, if this *heinous* charge be a *true* charge, it is no wonder that there is ſo much *fraud*, *corruption*, *breach of truſt*, and *contempt* of *oaths* as is at preſent, and has been of late years, too viſibly common amongſt us; for when once this great barrier is broken through (and what can tend more to it, than ſuch practices in the publick ſchools of the nation?) *human ſociety* has nothing to maintain itſelf, but *armed force*, and the authority of *arbitrary legions*.

The *laſt* of theſe letters I publiſh becauſe it mentions two particulars, which I took notice of in my remarks upon *matriculation*, *viz.*

1. That many, I might ſay, that moſt gentlemen are not appriz'd, at the time when they *ſubſcribe the thirty*

Digitized by Google

thirty nine articles, that they do *ſubſcribe* them; of which I have had ſeveral perſonal inſtances amongſt my acquaintance. And,

2. That the oath of *allegiance* to King GEORGE is often *evaded*; or *was*, at leaſt, often *evaded five* or *ſix* years ago.

I confeſs an *anonymous* letter is not a ſufficient voucher of the truth of any fact, and therefore I do not urge the *laſt* of theſe letters as ſuch; let every reader believe or disbelieve it, *as he thinks fit*. All that I can aſſure *him is*, that it *is* a *genuine* letter, and came *to my hands* juſt as I publiſh it. But the *firſt*, which conſiſts of *argument* upon the *known practice* of the univerſity, is not liable to the ſame objection.

I will cloſe my obſervations upon this ſubject, in ſome future paper, with giving the reader a *breviary* of our univerſity ſtatutes; from which *he* will better judge how *conſiſtently* they ſwear to them *all*, and how *conſcientiouſly* they obſerve them. He will ſee whether, in a word, PERJURY is not the *neceſſary, unavoidable* conſequence of *matriculation*; or (to change a cant term into plain *Engliſh*) whether every ſtudent does not *ſuck it in with his* MOTHER'S *milk*.

Digitized by Google

TERRÆ-FILIUS. N° XVIII.

——*Id Arbitror*
Adprime in vita esse utile, ut nequid nimis
Ter. And.

SATURDAY, *March* 18.

IT is an opinion generally presum'd and admitted to be true, that *Interest governs the world*; which, however, is not so very plain to me, but that it may be worth an idle fellow's while to examine, if it be so true as we are told. There are certainly other springs of human actions, which have a great share in the affairs of the world. The desire of fame is the secret cause of all heroic and arduous enterprizes, and is reckoned a sufficient equivalent for the loss of quiet, and most other articles of a happy life; to this fatal principle are constantly sacrific'd the choicest spirits, the flower and ornament of every age, millions of soldiers, and authors. Reason is of prevailing authority with some few, and in so much reputation as to be claim'd by all. The unhappy society of *beaux esprits* in *More-fields* have not yet been brought to disclaim the conduct of this as their governing principle. I was lately ask'd by a near relation of mine, who has been a tenant there some time, If, in my conscience, I thought he and his brotherhood ought not to be trusted with their liberty, as well as the tribe of annuitants, subscribers, *&c.* I own, I was going to grant him his point, when he run on so oddly, against the conduct of the administration, in some late

Digitized by Google

late particulars, that prov'd to me the poor man muſt needs be very mad; I ſhook my head in token of my compaſſion and ſuperior reaſon, and ſo left him.

It muſt not be forgot, that there are ſome (but a very few) who are under the direction of an odd principle enough; they call it their *conſcience*: I believe the term is unintelligible and obſolete, except to a few of my diſciples within the liberties, with whom I ſhall at preſent leave it; only adding, that this principle (*however awkward and fantaſtic they may think it*) *would have* a very good effect in a *dignify'd clergyman*, or the head of a college. And I muſt do a certain bench the juſtice to ſay, that I know above one or two of that reverend body, who are ſlaves to this principle at this very day. I ſpeak what I think the truth, and I don't care whether any body believes me or not.

But from my own little obſervation I have been apt to think, that mankind is moſt generally under the power of another principle, which is of infinite variety, and partakes frequently of ſome one or other of the foregoing principles, and yet is in many reſpects different from any of them; 'tis what I ſhall at preſent diſtinguiſh by the name of HUMOUR, or that particular bent of mind, that obſtinate turn of fondneſs and inclination, which almoſt every one feels, ſome time or other, for ſome favourite trifle, ſome good that exiſts chiefly in the fancy, and is often inconſiſtent either with intereſt, reputation, reaſon, or virtue, or all of theſe. The gratification of this humour, whatever it be, is generally what we mean by the word *Pleaſure*; and yet we are ſo heartily friends, and at peace with our dear whimſies, that we make ſhift to call our *humour* by a better name, and endeavour to juſtify it (at leaſt) to our ſelves, by diſguiſing it under ſome of the more ſpecious titles above-mention'd.

'Twou'd be endleſs, as well as impertinent, to enter into a detail or diviſion of the variety of humour. The

Digitized by Google

The reader eaſily recollects his own pleaſures, and thoſe of his acquaintance, and by what falſe logick, what pleaſant ſophiſtries every one juſtifies his particular inclination.

For my own part, I am afraid I muſt conſider myſelf (amongſt multitudes of other people in the beginning of life) as under the conduct of *humour* rather than any thing elſe; for I believe I ſhall never be thought to have made a proper court to my intereſt, by entring into a raſh unadviſed war with the fruitful and powerful provinces of *ignorance* and *idleneſs*, *perjury* and *profaneneſs*. Could I have kept my countenance, or not loſt my temper, at the ſolemn ſtalking gravity, which, with an air of importance and pious contemplation, cover'd the deficiencies of *ſenſe* and *honeſty*, TERRÆ FILIUS might now have lived in ſure and certain hopes of being one day a fellow of a college, and in the receipt of twenty pounds a year; but ſince it was not my *humour*, I muſt endeavour to repair the loſs of that comfortable expectation, by perſuading my reader that I am a confeſſor for the unprofitable intereſts of truth and liberty, and publick good, a character ſomewhat antique and ridiculous enough.

'Tis, however, a pleaſure which I wou'd not exchange for any other, to think, that the world is crouded with people as wrong-headed as myſelf, and ſuch too, as dare to perſevere in their errors, with great ſpirit and reſolution. Next to the ſatisfaction one finds in believing himſelf ſincerely in the right, the greateſt is, to diſcover we are in the wrong in good company; and I believe I am not the firſt, who, after having more than barely ſuſpected himſelf to be wrong, has found friends enough in the ſame condition to vote him in the right.

None know ſo well as the unhappy the true value of cõpany in misfortune: the moſt forlorn wretch in the world is he that is executed alone. Nothing in the perſonal character of criminals endears them ſo much to one another, as the likeneſs of their crimes,

Digitized by Google

And I have been told that the celebrated *Milton* never entered into converſation about *Homer's* character and writings, but diſcover'd (unknown to himſelf perhaps) that the *blindneſs* of thoſe great men had an unaccountable ſhare in the eſteem and honour which the *Engliſhman* paid to the memory of the *Greek*.

For my own part, I don't well know how to reſent or condemn the miſtakes of others as I ought. Whoever has abandon'd *his intereſt*, and conſulted only his *humour*, *has retain'd me to his ſide*, and *is a juſtification of my own conduct*. For this reaſon I am quieter than other people under all adminiſtrations; and foreſee, that I am likely to paſs my time, as well pleas'd as moſt of his majeſty's ſubjects are: But next to the conſolation I receive from the preſent conduct of Affairs, I find by hiſtorians, that HUMOUR, with the advantages of power and obſtinacy, has had as great a ſhare in the events of former times, as at preſent: this muſt needs make the *Engliſh* hiſtory to me the moſt entertaining book in the world.

There I meet with kings, who have judg'd ſo ill as to believe they had an intereſt apart from that of their people; and that it was worth their while to ſupport a favourite againſt their ſubjects united cries for juſtice. To maintain this trifling *humour*, be it remembred, that Crowns have been often hazarded, and ſometimes loſt. Whatever Flatteries may have been paid to ſuch kings, while living, poſterity does not remember them either as great princes, or honeſt men.

When I read of a miniſter, (whether of a repacious, or a negligent, unknowing *humour*), who unreaſonably preſum'd upon his prince's favour, which, in the progreſs of the hiſtory, appears to be too weak, or too fickle to protect them; methinks I attend the noble lord to his ſcaffold with as much ſwelling ſatisfaction as the injur'd Commons who impeach'd him.

Digitized by Google

There have been parliaments too, or parties in them, who for meer gratification of the popular *humour*, have inveterately push'd the ruin of a favourite, (meerly becauſe he was ſo, and without hopes of a better to ſucceed him,) as far as an abſolute rupture with the prince, and the miſeries of a civil war. Caprice and *humour* have been fatal in the ſubject as well as the crown, and have, from both, dictated ſuch violences in politicks, as have often overthrown the proſperity of this nation, and entail'd perpetual misfortune upon it.

I repel the Inclination of retailing ſome of my hiſtorical literature to my readers, which would be matter of great Satisfaction to my ſelf, however it might fare with them. But the profeſſion of the quill have lately dealt ſo much in this ſort of ware, that I ſhall for once conquer my *humour*, and conclude, that if reaſon be the beſt gift from heaven to Man, 'tis baſe and ungrateful for him to reſign himſelf to any other conduct. Reaſon is the teſt of *humour*; and that *humour* which is unreaſonable, ought to be ſcandalous. He that is guided by reaſon, however imperfect, will paſs a Life happy, uſeful, and uniform; but the *humouriſt* is a contempible, uncertain creature, open to much vexation himſelf, and is of conſequence to others only by chance.

Digitized by Google

TERRÆ-FILIUS. N° XIX.

Ἔρωτα μοῦνον ἡχεῖ. *Anacreon.*

WEDNESDAY, March 21.

MY buſineſs has hitherto been wholly with the *male delinquents* in our *univerſities*; but I am adviſ'd by a friend, that I ſhould not, if I deſign a general reformation of manners, neglect the other part of the ſpecies. I remember an old gentleman has often told me, that he could gueſs at the character of a Man, and the Figure he made in the world, by obſerving that of *his miſtreſs*. There is ſo much truth in this, that women are the cauſe of more than half the good or ill actions of a man's beſt days: they are our very looking-glaſſes; we dreſs our ſelves at them; and many times, like *Narciſſus*, unfortunately fall in love with our ſelves from the figure we make at this deceitful light. If a man's miſtreſs is kind, it is to be ſeen in him in every trifling action of the day; if cruel, no pleaſure has its right taſte to him: and of ſo ill conſequence are both theſe extreams to a young man, who ſhould be minding his improvement, that the one makes him much too volatile to apply himſelf, the other too ſtupid and ſplenatic to take any delight in his buſineſs or ſtudies.

I knew a promiſing lad, who came to the univerſity, after having been approv'd thro' one of our beſt ſchools, as a diligent and ingenious ſcholar: he was the very favourite of his maſter, and I have

Digitized by Google

heard him fondly commend his first steps in the world of learning: I knew him for some time, after he came among us, maintain the same character; he kept his chamber, and employ'd himself whilst he was in it: the misfortune that attended him was, indeed, that the poor young fellow did not dress smart, nay often was really dirty: by degrees he got acquainted in the university with some of those who call themselves the *beaux esprits* of the place; of these he sought the conversation, first out of curiosity and hopes of improvement, 'till insensibly he forgot that motive which had brought him among them. He saw, though he could not agree they had a vast deal of learning, that they had very good linnen; not abundance of wit, indeed, but very rich lace, red stockings, silver-button'd coats, and other things, which constitute a man of taste in *Oxford*. All this, I say, he saw; and as they are most of them good-natur'd fellows, was not offended at their dress, because he lik'd the men. And tho' it was a great while before he began to copy after them, yet nothing is more certain, than that imitation follows approbation. They were continually crying, *Dick, prithee let's burn this damn'd brown frig of thine; get thee a little more linnen.* To this the poor youth had little to say; he perceiv'd the practice was entirely against him, but did not well know how to come up to it. He was a lad of good sense, and consider'd this alteration of himself would make him be taken too much notice of, and, it may be, his new dress might set so aukward, that he would become the jest of his acquaintance. This was a remarkable obstacle; but the archest of the wags found a way to overcome it: says he, to the rest of his companions, If *Dick* is by this means afraid of displeasing any body in this affair, it follows, that to countervail this inconvenience, we must find out somebody for him to please. Immediately the hint was taken: G---d, *Dick*, says one, did you never see miss *Flavia*, one of our top toasts? No, quoth he, unless

unleſs at her window. Well faith, ſays he, to be plain, ſhe likes you; I my ſelf heard her ſay in publick company, "*I have been* ſhew'd *Mr. Such-a-one*" ſeveral times; every body ſays, he's a man of fire; "it is a thouſand pities he's ſuch a ſloven." This bait was ſo palpably laid, it could not fail of ſucceeding. He was wavering in his own opinion before; but *women* (at once ſo great is their power to do good or harm) in an inſtant turn'd the ſcale. My gentleman very modeſtly (tho' wiſhing not to be undeceiv'd) cry'd, I am ſure you jeſt: a ſlight allegation (*of the contrary*) clear'd up *this* ſcruple; and *immediately* he cry'd, did you ever talk with her? Has ſhe wit? ſo long his reaſon held him. But when t'other anſwer'd, ſhe has the *whiteſt neck*, the *ſofteſt hand*, the *moſt charming eyes*, the poor youth ſigh'd, and ſmil'd, and bluſh'd, and put himſelf into all the variety of poſtures that this new idea could dictate. To be ſhort, no ſupper could he eat that night; home he went, walk'd about his chamber, and talk'd aloud to himſelf; at laſt, threw his wig in the fire, and, like a man of reſolution, cry'd, *By—d, I'll go ſee her to morrow.*

Thus was the fatal blow ſtruck. See, ye fair ones, what miſchiefs ye might do unknowing, when your charms are only talk'd of in your abſence! How much greater then muſt be your influence, when you arm your ſelf in all the pride of beauty for a conqueſt? The unhappy youth, I am here ſpeaking of, held his reſolution of being convinc'd of what he plea'd himſelf ſo much in the thoughts of: next day his mercer was ſent to (all his friends of eclat in the univerſity fatally aſſiſting him to promote his credit, which, while he was his own conducter, he never had ſtrain'd); he fear'd the tradeſmen would think him craz'd by this ſudden change: ſo, to palliate this, it was buzz'd about, that our *ſmart* elect had an eſtate fallen to him from a diſtant relation, and that as ſoon as he was of age, mony would be very plenty with him. There *ſcarce need-*

Digitized by Google

ed this to make Mr. —— ready to furnish him with all materials to equip him; the sempstress, milliner, all courted his custom; so kind, so good natured are these sort of people in *Oxford*, that they never refuse to ruin any young gentleman *which may be pleases.*

Behold him then equipt; his *trusty friends*, since they could not have an opportunity of making the fair female acquainted with the affair privately, were the first to declare among the *mixt Assemblies* about the town, that *Dick* was smitten, and they were sure, dreft at *Miss*——. The Girl was not displeas'd to be the object of his flame; the rather, because this wonder, wrought *naturally* as the thought, bore the face of a miracle. This was turning a bull into a *Jupiter*, and she thought that a much genteeler metamorphosis, than the god into a beast. The industry of his brother *smarts* brought them together; each was pleas'd they knew not why, unless, because they thought the other was so. As soon as this interview was over, they counted to themselves every look that had past, and satisfied themselves with a reciprocal passion, which they fancied they had inspired each other with. So far innocence ill-conducted is capable of erring. From this happy day *Dick's* books become of little other use, but to lay his hands and ruffles on; adieu to all thoughts of advancement in learning; he had *nobler views.*

Yet so fortunate was he by what he retain'd of his former reading, the soil held so much of what had been already sown, that when it became no longer cultivated, it now and then put forth a blade among the weeds, which a little resembled that of the true seed, but had none of its intrinsick worth. His brain, which could not all on a sudden become barren, now and then produced a sonnet, a letter to *Corinna*, which dwindled by degrees from bad to worse, till at last he could not find any thing better than an epithet to toast his mistress.

In

Digitized by Google

In this unhappy state he languishes at present; the girl is fond of his addresses, and the publick notice that is taken of her by this poor lover; the only good luck that attends this pair is, that neither of them have (since the amour commenc'd) had use enough of thought to consider of the danger, nor spirit enough to spur them to the pleasure of a more strict union.

Now I have told this tale, I would not have any of my readers think I design to bear hard upon that sex, which is the perfection of the species; for the bad ones, censure is of no force with them, nor would I remember there are such in the world, but as a foil to the good. I would only warn the best of them from being influenc'd by the thoughts of pleasing and being agreeable to a person in the state of the gentleman I have been talking of, on whom they can have no design, which prudence warrants, or which wisdom can approve. Let them aim their darts on a more proper part of mankind, and always set a greater value on their power, than to exercise it on poor boys. I have said it can do themselves no good; and if they urge that they do it in sport, the answer of the frogs is not in this place ill applied, *Ladies! It may be play to you, but 'tis death to them.*

Digitized by Google

TERRÆ-FILIUS. Nº XX.

Quid dignum tanto feret hic promissor hiatu?
Hor.

SATURDAY, *March* 24.

THERE is not (said a shrewd wag) a more *uncommon* thing in the world than *common sense*; and I will add to the paradox, by adding, that this *uncommon* thing, called *common sense*, is no where more *uncommon*, than (where it ought to be most *common*) in our nurseries of *literature* and *religion*.

By *common sense* we usually and justly understand the faculty to discern one thing from another, and the ordinary ability to keep our selves from being imposed upon by gross contradictions, palpable inconsistencies, and unmask'd imposture. By a man of *common sense* we mean one who knows, as we say, *white from black*, and *chalk from cheese*; that *two and two make four*; and that *a mountain is bigger than a mole-hill*: in short, when we say a man has *common sense*, we only say, that *he is not a fool*, which (as uncourtly as it may sound) is a very great character; a character, which most men indeed pretend to, but what very few deserve: For though *common sense*, as before defined, is what the most vulgar and unlearned think themselves possess'd of; yet is it in the most learned often wanting: we are all born without it, and most of us educated in defiance of it; such obstacles and prejudices lie in its way, that it is attained (if at all) with great struggle, pain, and anxiety; and when attained, (a melancholy

Digitized by Google

melancholy consideration!) it comes accompanied with infamy and contempt.

It would, no doubt, be thought a very unmannerly and ungentleman-like thing in me, should I call the whole university of *Oxford* a *nest of fools*, or say that they are not endued with *common sense*; and I thank heaven I am better bred than to say any thing that may seem shocking; though, by the bye, a much better writer, and a finer Gentleman than I pretend to be, called *all the world so*; but he was an *heathen*, you will say; and, God forbid, that *christians* should know no better than *heathens!*

I *desire*, however, that my *good breeding* may not be interpreted as an evidence of their *wisdom*; since it cannot be esteemed any more a proof of that, than it is of the *chastity* of certain ladies residing at *Billingsgate*, or of the *integrity* of certain gentlemen, who used to meet in *Broadstreet*, that I do not, out of the niceness of my nature, call them a parcel of Wh—es and R—es.

It is natural for us to rail at what we do not possess: a man *out of place* thinks it impossible for any one *in place* to be an *honest man*; an *ugly* old hag hates a *pretty* young woman; and a *broken gamester* has a mortal aversion to a *rich miser*. In like manner, when I hear the addled *sculls* and *grey beards* of *Golgotha* inveighing against *carnal reason* and *common sense*, I cannot help shrewdly suspecting, that they are destitute of those things which they are so bitter against.

At least, whatever portion of *common sense* they enjoy themselves, they take especial care to keep it from those under their tuition, having innumerable large volumes by them, written on purpose to obscure the understanding of their pupils, and to obliterate or confound all those impressions of right and wrong which they bring with them to the university; their several systems of logick, metaphysicks, ethicks, and divinity are calculated for this design, being fill'd up with inconsistent notions, dark cloudy terms,

Digitized by Google

terms, and unintelligible definitions, which tend not to inſtruct, but to perplex; to put out the light of reaſon, not to aſſiſt or ſtrengthen it; and to palliate *falſhood*, not to diſcover *truth*.

By the help of theſe cant words, and this learned gibberiſh, *popery* maintain'd it ſelf and its ſuperſtitions for many centuries in *England*; ſomething very like *popery*, tho' call'd by another name, does ſtill maintain it ſelf amongſt us, and the whole buſineſs of our education ſeems to be to defend thoſe abſurdities and impoſitions which we have, long ago, renounced: for there is nothing ſo inconſiſtent with *common ſenſe*, but they can prove it to be true; nor any thing ſo demonſtrably true, but what, by this *ſyllogiſtical hocus-pocus*, they can prove to be falſe; a ſeaſonable *diſtinction* is always ready at hand to aſſiſt them at a pinch; and, if they have occaſion to retract what they have before allowed, a pretty well-wrought *ſubdiſtinction* will prepare the way for them.

This art of *chopping logick* (as it is moſt *properly* called) is the eaſieſt Art in the world; for it requires neither natural Parts, nor acquir'd learning, to make any one a compleat maſter of it; a good *memory* is the only *one* thing neceſſary to arrive at a perfection in it; and even that may upon occaſion be diſpenſed with; as by the following account of the method of their diſputations at *Oxford* will appear.

The *perſons* of this argumentative *drama* are three, *viz.* the *opponent*, the *reſpondent*, and the *moderator*.

The *opponent* is the perſon who always begins the attack, and is ſure of loſing the day, being always (as they call it) on the wrong ſide of the queſtion; tho' oftentimes, that ſide is palpably the right ſide, according to our modern philoſophy and diſcoveries.

The *reſpondent* ſits over againſt the *opponent*, and is prepar'd to deny whatever he affirms, and always comes

Digitized by Google

comes off with flying colours; which muſt needs make him enter the liſts with great fortitude and intrepidity.

The *moderator* is the *hero*, or principal character of the *drama*, and is not much unlike the goddeſs *Victoria*, as deſcrib'd by the poets, hovering between two armies in an engagement, and, with an arbitrary nod, deciding the fate of the field. There is this difference, indeed, between the *military* combatants and our *ſchool* combatants, that the latter know the iſſue of their conflict before they begin, which the *former* do not.

This moderator ſtruts about between the two words champions, during the time of action, to ſee that they do not wander from the queſtion in debate; and when he perceives them deviating from it, to cut them ſhort, and put them into the right road again; for which purpoſe he is provided with a great quantity of *ſubtle* terms and phraſes of art, ſuch as, *quoad hoc, & quoad illud, formaliter & materialiter, pradicamentaliter & tranſcendaliter, actualiter & potentialiter, directè & per ſe, reductivè & per accidens, entitativè & quidditativè, &c.* all which I would explain to my *engliſh* reader with all my heart, *if I could.*

Having deſcrib'd the *perſons* of this *ethico-logico-phyſico-metaphyſico-theological* drama, I will now give ſome account of the *drama* it ſelf, or rather of the method of conducting it.

Academical diſputations are two-fold, *ordinary* and *extraordinary*: ordinary diſputations are thoſe which are privately perform'd in colleges every day, or twice or thrice a week (according to different cuſtoms or ſtatutes) in term-time; extraordinary diſputations I call thoſe which are perform'd in the publick ſchools of the univerſity, as requiſite qualifications for *degrees*: the method of both is the ſame, and equally arduous is the performance. But I will confine my account to the *publick* diſputations,

Digitized by Google

thom, because more *solemn* and *important* than the other.

When any person is to *come up* in the schools to dispute *(pro formâ)* for his *degree*, he is obliged by statute to fix a paper upon both the gates of the schools, before *eight* a clock in the morning, signifying that he is to dispute in the afternoon upon such a question (which is to be approved of by the *master of the schools*) with his own name, and the name of the *college* or *hall* to which he belongs.

All students in the university, who are above one year's standing, and have not taken their *bachelor (of arts)* degree, are required by statute to be present at this *awful solemnity*, which is design'd for a publick proof of the progress he has made in the *art of reasoning*; tho', in fact, it is no more than a *formal* repetition of a *set of syllogisms* upon some ridiculous question in *logick*, which they get by *rote*, or, perhaps, only read out of their *caps*, which lie before them with their Notes in 'em.

These commodious sets of syllogisms are called STRINGS, and descend from *undergraduate* to *undergraduate*, in a regular succession; so that, when any candidate for a degree, is to exercise his talent in argumentation, he has nothing else to do, but to enquire amongst his friends for a string *upon such or such a question*, and to get it by heart, or read it over in his *cap*, as aforesaid. I have in my custody a book of *strings* upon most or all of the questions discuss'd in a certain college, very famous for their *ratiocinative* faculty; on the first leaf of which are these words,

Ex dono Richardi P——e *primæ Classi Beneficiorio munificentissimi.*

From whence it appears, that this *Richard P—e* was a great *string-maker*, and by his beneficent labours had furnish'd his successors in the *first class*, with

with a sufficient inheritance of syllogisms, to be as good *logicians* as himself, without taking any pains.

Behold, loving reader, the whole art and mystery of *logick*, as it is taught in the most famous university in the world; and judge for thy self, whether Sir *Richard Steel* has not describ'd it very justly *in his dedication to the pope*, thus:

" This method may be call'd the *art of wrangling*, " as long as the *moderator* of the dispute is at leisure; " and may well enough be suppos'd to be a game at " *learned rackets*. The *question* is the *ball* of contention; and he wins, who shews himself able to keep " up the *ball* longest. A *syllogism* strikes it to the *re-* " *spondent*: and a *negation*, or a lucky *distinction* returns it back to the *opponent*: and so, it flies over " the heads of those, who have time to sit under it, " till the *judge* of the game strikes it down, with authority, into rest and silence."

TERRÆ-FILIUS. N° XXI.

——*Addictus* jurare *in Verba* MAGISTRI. Hor.

WEDNESDAY, *March* 28.

I Forgot, in my last paper, to mention that our *christian* MOTHER of arts and sciences took a particular liking to an old *heathen atheistical* philosopher, one *Aristotle* by name; to whose musty systems of *logick*, *rhetorick*, *politicks*, and *ethicks*, she was so much wedded, that she constituted them the standards of those arts to all succeeding generations; and by statute obliged her *matriculated* issue to de-

Digitized by Google

fend and maintain all his *peripatetical* doctrines, right and wrong together, to the laſt gaſp of their breath, and the laſt drop of their ink; and it was further enacted, by the authority aforeſaid, that, if any perſon ſhould preſume to diſpute or deny the *Stagyrite's* opinion in any publick exerciſe, the ſaid exerciſe ſhould not paſs *pro formâ*; and moreover, that the audacious delinquent ſhould be fined *five ſhillings* for every ſuch offence; a ſum, which every philoſophical *Freethinker* does not care to pay, for pretending to be wiſer than his forefathers.

This old *Pagan* was undoubtedly a very learned man in his time, and has left ſeveral notable treatiſes behind him; nay, I will ſuppoſe, in his behalf, that we have had nothing like them publiſhed ever ſince, except (*abſit invidia verbo*) the inſpired books of the *New Teſtament*; though a very able *Logician*, and an *Oxonian* too, nay, and a member of a college, where *Ariſtotle* has no reaſon to complain of diſreſpect, has been heard to declare, that the BEST *Book that was ever written*, except the BIBLE, was SMIGLECIUS.

For my part, I cannot agree with this learned gentleman, but firmly and orthodoxly believe that *Ariſtotle*, as by law eſtabliſhed, is the beſt author, that ever ſet pen to paper: I have indeed often heard our countryman, *John Locke*, put in competition with him; but to me it ſeems very plain that *Ariſtotle* was a deeper *ſcholar* than *Locke*, becauſe he wrote in *Greek* (which was his *mother tongue*) and a better *churchman*, becauſe *leſs of* a *chriſtian*.

But, as great a friend as I am to this *old heathen philoſopher*, I can ſee no reaſon to believe every thing he ſays, nor to ſwallow his *truths* and his *falſehoods* together; I would therefore humbly propoſe a *reformation* of learning from the *philoſophical popery*, which prevails at preſent in our univerſities; I would have no more an *infallibility* pretended to in the *ſchools*, than in the *church*; no abſolute determi-

Digitized by Google

determination of ſpeculative points repoſed in any *man*, or body of *men*; but I would have an univerſal toleration allowed to all ſtudents and lovers of truth, to enquire impartially after it, and to diſpute freely about it; I would have all inexplicable jargon, inſignificant terms, and empty phraſeology, with which our diſputations have been long encumber'd, baniſh'd from the *ſchools*; and, in a few words, I would have our learned education, which at preſent ſoars too far into *metaphyſical* and *inviſible* regions, reduced to *natural reaſon* and *common ſenſe*.

I am glad that, in ſome colleges in *Oxford*, this reformation of learning is already begun; where, I hear, it is frequent for the *tutors*, in their lectures upon many points of philoſophy, to tell their *pupils* that, in the ſchools, they muſt hold ſuch a ſide of the argument; *but* that the other ſide is demonſtrably the right ſide.

If this honeſt ſpirit of reformation ſhould prevail, we might expect to ſee plain truth and ſincere knowledge flouriſh in our univerſities, inſtead of falſe learning and diſguis'd ignorance.

But, ſays the rigid diſciplinarian, ſhall we have no ſtated rule to go by? no fix'd method of deciding our diſputes? What endleſs animoſities and quarrels will ariſe amongſt ignorant and obſtinate men, if we are all left to our own licentious imaginations and unreſtrain'd judgments?

To this I anſwer; that if we have any *ſtated rule* or *fixed method* of deciding diſputes, beſides the force of truth and conviction, we had as good not diſpute at all; if *Ariſtotle* is to be our *goſpel*, let us even turn to the words of *Ariſtotle*, and not rend the *peripatetick* church with needleſs ſchiſms and diviſions.

But, if an univerſal liberty were allow'd to debate upon all ſubjects with freedom and impartiality, I ſhould not be in any great pain for the conſequence; it is, indeed, pretended, that *Ariſtotle's*

Digitized by Google

authority was first of all establish'd, to prevent those quarrels and skirmishes which us'd frequently to happen in the universities between different parties of scholars, who maintain'd different opinions, and scorn'd to yield either of them to the other; in which case they used to adjourn from the *schools* into some neighbouring field, and there finish their debates, with more convincing arguments, and more unanswerable *syllogisms*.

In these *polemical* debates (properly so call'd) it is said that many persons were so thoroughly confuted by their antagonists, that they never open'd their mouths in controversy again, nor ever hunted another question through the wild mæanders of *mood* and *figure*.

To restore therefore the publick peace, and to keep the scholastick disputations from coming to blows and bloodshed, it was found necessary to establish some *unerring rule of philosophical faith*, and resolve the decision of all controversies into some certain method.

This is the best account that we have of the origin and institution of the *Aristotelical* dominion in the universities; we must dispute to *no purpose*, because our academical predecessors could not dispute without going to *loggerheads*; and thus the folly of our forefathers (like *Adam*'s sin) derives upon us the unhappy necessity of defending absurdities, and of propagating falshood.

Whilst our education continues in this state, it is impossible that truth, or knowledge, or learning, should increase; the most that we can expect from it, or what it pretends to, is only to maintain the ground our forefathers got, and to make us as wise as don *Aristotle*, and no wiser; with this unlucky clause annex'd to it, that we must take his *Wisdom* and his *Folly*, his *Dreams* and his *Arguments*, in the Lump together: —— ARISTOTELEM *similiter totamque peripateticorum doctrinam pro virili defendere tenemur*. Vid. Statut. *Tit.* VI. *Sect.* 2.

To

To fill up the remaining part of this paper, I will preſent the reader with a ſhort *ſtring* of ſyllogiſms, upon a common queſtion, as it was diſputed about three years ago; Dr. *B——n* being then vice-ch——r.

Intrent OPPONENS, RESPONDENS, & MODERATOR.

Opponens. *Propono tibi, domine, hanc queſtionem,* (viz.) —— *An datur actio in diſtans?*

Reſpondens. *Non datur actio in diſtans.*

Oppon. *Datur actio in diſtans; ergò falleris.*

Reſp. *Negatur antecedens.*

Oppon. *Probo antecedentem;*

Si datur fluxus virium Agentis, *cum diſtat* Agens, *tum datur actio in diſtans.*

Sed datur fluxus virium agentis, cum diſtat agens.

Ergò datur actio in diſtans.

Reſp. *Negatur minor.*

Oppon. *Probo minorem;*

Vice-Cancellarius *eſt agens;*

Sed datur fluxus virium Vice-Cancellarii, *cum diſtat* Vice-Cancellarius.

Ergò, datur fluxus virium agentis, cum diſtat agens.

Reſp. *Negatur minor.*

Oppon. *Probo minorem;*

Si diſputans parviſis, vel aliquis * Galero *indutus timet, & patitur, dato ſpatio inter* Vice-Cancellarium *& diſputantem vel Galero indutum, tùm datur fluxus virium* Vice-Cancellarii, *cum diſtat* Vice-Cancellarius.

Sed diſputans Parviſis *vel aliquis* Galero *indutus timet & patitur, dato ſpatio inter* Vice-

* Wearing of *Hats* in the univerſity is puniſhable by Statute.

Digitized by Google

Cancellarium *& disputantem vel* Galero *indutum:*

Ergò datur fluxus virium Vice-Cancellarii *cum distat* Vice-Cancellarius.

Resp. *Negatur tùm* minor, *tùm* sequela.

Oppon. *Constat* minor *ex perfectissimâ Academiæ disciplinâ & experientiâ; & valet* sequela; *quoniam* incutere timorem alicui *est* agere *in aliquem.*

Moderator. *Distinguendum est ad tuam probationem.*

Terror non procedit à fluxu sive ex effluviis Vice-Cancellarii; *sed* Bedelli *forsitan* (viz. Whist—s & M—ck Muss—nus) * *baculis suis incutiunt terrorem.*

Ea dico, secundò, quod imaginatio Disputantis *sibi incutiat terrorem; quippe nihil est* materialiter *terribilium vel in* Bar—io *vel in* Whist—ro, *vel* (*utcunque* obeso) *in* Muss—dino; *sit quamvis* formaliter.

I chose to give my reader the foregoing *string*, as a specimen of our learned *disputations* at *Oxford*; because it was really a *new* one, (which, I assure him, is a very great rarity,) and was, I believe, made by the *disputant* himself. I give it him entire, with all its *apparatus* and *responses*, and *repetitions*, and *distinctions*, that he might see how exact they are in the management of an argument, and how skilful in spinning it out to a due length, with all the auxiliary redundances of words and form.

TERRÆ-

* The *Beadles* of the university carry silver *staves* in their hands.

Digitized by Google

TERRÆ-FILIUS. N° XXII.

——— *Par nobile* FRATRUM.

SATURDAY, *March* 31.

BEING inform'd, that what I have curſorily ſaid in one of my papers *concerning a gentleman* (*Mr.* Meadow-court) *of* Merton *College*, viz. *that he was put into the* Black Book *for drinking king* George's *health, and obliged to plead the benefit of his Majeſty's* Act of Grace *to get his degree, after he had been kept out of it two years for that heinous Offence*: I ſay, being informed that this charge has been ſturdily deny'd as a falſhood at Oxford, I will give the reader a true account of the whole matter, from beginning to end.

I confeſs, it does not diſpleaſe me to find the *gowned gentlemen* ſo willing to conceal or evade this inſolent, and almoſt incredible tranſaction: It looks as if they had ſome modeſty left, and were aſhamed to own what they cannot poſſibly juſtify.

As this affair was occaſion'd by a ſociety of gentlemen, call'd the *Conſtitution Club*, it may be expected that I ſhould give an account of that ſociety; but I deſign to do this at large in a paper by it ſelf, in which I will fully explain the motives of its inſtitution, the unblameableneſs of its conduct, and the reaſons of its declenſion; ſo that at preſent

Digitized by Google

ſent I will content my ſelf with premiſing in general, that this ſociety took its riſe from the Iniquity of the times, and was intended to promote and cultivate friendſhip between all ſuch perſons as favoured our preſent happy conſtitution: They thought themſelves obliged openly and publickly to avow their loyalty, and manifeſt their ſincere affection to king GEORGE upon all proper and becoming occaſions, and to check, as much as in them lay, the vaſt torrent of treaſon and diſaffection which overflowed the univerſity. They thought it their duty to ſhew all poſſible marks of reſpect to thoſe faithful *officers*, who were ſeaſonably ſent to that place, by the favour of the government, to protect the quiet part of the king's ſubjects, and to ſuppreſs the tumultuary practices of the profeſs'd enemies to his majeſty's perſon and government; and for conſtantly adhering to what they thought their duty in theſe points, and for no other cauſe, that they can apprehend, they have been ſo unfortunate as to become obnoxious to the univerſity, and to feel, many of them, the ſevere effects of their reſentments.

This ſhort account of the *Conſtitution Club* is ſufficient for our preſent purpoſe, to which I now proceed.

On the 29th of *May* 1716. in the evening, the *Conſtitution Club*, and ſeveral officers in colonel *Handyſide*'s regiment, met together at the tavern: Whilſt they were drinking the king's and other loyal healths, ſeveral ſquibs were thrown in at the window, which burnt ſome of their cloaths, and filled the room with fire and ſmoak. Beſides this, they were continually inſulted with loud peals of hiſſes and conclamations of *down with the Round-heads*, from the gownmen, and other diſorderly people in the ſtreet; of which they took no notice. They continued together till about eleven of clock, or not quite ſo late, when Mr. *Holt* of *Maudlin*

Digitized by Google

Maudlin college, *Sub-Proctor* at that time, came, and making up to Mr. *Meadowcourt* (who happen'd to be ſteward of the *Club* that night) demanded of him the reaſon of their being at the tavern. Mr. *Meadowcourt* roſe up, and told him, that they were met together to commemorate the *Reſtoration* of king *Charles* II. and to drink king *George*'s health; *and that they ſhould be obliged to* HIM *if he would be pleaſed to drink king* George's *health with them*; which the *Proctor*, after ſome intreaties, comply'd with. After which, one of the captains went to him, and *deſired* him to excuſe the ſcholars that were there, promiſing that he would take care that no harm or diſorder ſhould be committed, and then waited upon the *Proctor* down ſtairs.

The next day Mr. *Meadowcourt* was ſent for by Mr. *Holt*; who, when he came to him, told him that he had ſpoken words to him the night before, that were affronting and improper to be ſpoken to a *Proctor*; that however, he would not inſiſt upon the affront, nor take any advantage of him for words, which he attributed to the effects of wine, but that his brother *Proctor* Mr. *White*, of *Chriſt-Church* college (though the words were not ſpoken to him, nor in his preſence) was very angry with him, and had deſir'd that the power of taking *Cognizance* of, and proceeding againſt all that was done that night, might be transferred into his hands; that he was therefore no longer a party concerned in this affair, but adviſed him as a friend to go to Mr. *White*, and, in ſubmiſſive terms, to make his peace with him. Mr. *Meadowcourt* anſwered, that he knew no occaſion which he had given Mr. *White* to be angry with him; that for any *improper* words which he might ſpeak the night before, he begg'd his [Mr. *Holt*'s] pardon, and aſſur'd him, that whatever he ſpoke, it was not with any deſign to affront him; and deſired him that, ſince Mr. *White* did not take him at the tavern, and ſince he himſelf was the only perſon, whom he

he had any way offended, he would be pleaſed not to deliver him up to Mr. *White*, but inflict upon him what puniſhment he thought fit, which he would willingly ſubmit to. He preſs'd him, as far as was proper, to conſent to this, but was not able to prevail.

The reader cannot help remarking, that theſe *affronting* and *improper* words, about which all this ſtir was made, were only thoſe which are printed in *Italick* characters, deſiring the *Proctor to drink king* George's *health with the company*. They may, for ought I know, be *improper*; and I don't in the leaſt doubt, but that they were *affronting*: but yet, methinks, the *ſubmiſſion* which Mr. *Meadowcourt* made was enough to appeaſe an *ordinary* reſentment.

The day following, Mr. *Meadowcourt* waited upon Mr. *White*, to whom he was now aſſign'd over by Mr. *Holt*: I will not believe ſo unchriſtian a thing of Mr. *White*, as to ſuppoſe that he deſired the proſecution of Mr. *Meadowcourt*, in order to gratify an old grudge againſt him; though, by his being ſo very *officious* in ſuch an *ill-natur'd* office (which moſt people would rather *avoid* than *ſeek*) he has given occaſion to ſuch an uncharitable reflection.

Mr. *Meadowcourt*, the firſt time he waited upon Mr. *White*, found him in a moſt ungovernable paſſion; inſomuch that he often brandiſhed his arm at him, and told him, that the members of the *Conſtitution Club* were the moſt *profligate* fellows in the univerſity, and all deſerved to be expell'd, for pretending to have *more loyalty* (very *profligate* indeed!) than the reſt of the univerſity; he wondered how *they*, who, were but an *handful* of men, could have the impudence to oppoſe themſelves to ſuch a majority; and declared, that there were *ten tories* in the univerſity for *one whig*. He ſaid, that Mr. *Meadowcourt had been notoriouſly guilty of keeping company with officers*; that he was a *miſcreant*, and had committed

Digitized by Google

mitted the moſt flagrant crimes that ever any perſon had done before; that he made it his Buſineſs to oppoſe the univerſity; that he had been guilty of *rebellion* againſt the univerſity, and much more to the ſame purpoſe; telling him, that the honour of the *univerſity*, the authority of magiſtrates, and his *own conſcience* (good man!) obliged him to proceed againſt him with the utmoſt rigour and ſeverity.

On the morrow, he went to him again, as he had ordered him, to pay him *forty ſhillings*, the mulct impos'd by the ſtatute, for being found out of his college after *nine* a-clock at night; though, by the *way*, it is very rarely inſiſted upon, unleſs from poor *roundheads*.

He told him, when he paid this money, that he muſt not expect that this would be all the puniſhment that would be inflicted on him, though it was not yet determined after what manner he ſhould be proceeded againſt; that there would be a very ſtrict ſcrutiny made into his character and actions; and that if any of thoſe facts, which had been charg'd againſt him, could be found out, he might depend upon being *expell'd*.

In this *mild* and *gentle* manner was Mr. *Meadowcourt* treated; and in the *ſame* mild and gentle manner muſt every one expect to be treated, 'till things are altered, who diſcovers the ſame zeal for the preſent government, and the proteſtant ſucceſſion.

Several perſons of note in the univerſity interceded with Mr. *White* in behalf of Mr. *Meadowcourt*, and deſired him to be reconciled to him; amongſt whom were a moſt noble *duke* and *marquiſs*, who were pleaſed to uſe preſſing inſtances to Mr. *White* in this matter: I have heard (but do not aver the truth of it) that Mr. *White* gave their lordſhips his word, that he would put all up, and proceed no farther; though, ſoon after this, Mr. *Meadowcourt* heard that he had put him into the *Black Book*, and ſentenced him to be kept back from his degree for *two* years.

The

The *Black Book* is a register of the university, kept by the *Proctor*, in which he records any person that affronts him, or the university; and no person, who is so recorded, can proceed to his degree, 'till he has given the *Proctor*, who put him in, satisfaction; which must be entered accordingly in that book.

TERRÆ-FILIUS. N° XXIII.

——*inexorabile Fatum.* Virg.

WEDNESDAY, *April 4.*

MR. *Meadowcourt*, finding Mr. *White* thus inexorable and unrelenting, had but small hopes that any interceſſion would prevail with him, after *two noble lords* had been so unhandsomely dealt by; and therefore he submitted to his burthen, resting contented without his *degree*, and without knowing for what reasons he was detained from it 'till the *two years* were almost expired. He then thought it time to be let into the secret of his crimes, that he might be able to make a defence against them; and therefore he waited upon the then *Proctor*, Mr. *Steed* (of *All-Souls-College*) the day on which he laid down his office, and desired leave to transcribe a copy of what Mr. *White* had laid to his charge, and register'd in the *Black Book*; which Mr. *Steed* readily consented to, and received him with much kindness and humanity.

When he looked into that *dreadful and gloomy volume*, it surpriz'd him to find himself made answerable, not only for a charge of crimes placed to his own Name,

Digitized by Google

name, but also for a charge of crimes placed to another gentleman's name; both which charges, I will make publick, lest the jealous reader should suspect them to be worse than they are, or that I stifle the worst part of them.

They are drawn up in *Latin*, but I will insert them in *English*, for the use of all my readers.

June 28. 1716.

LET Mr. *Carey* of *University-College* be kept from the *degree*, which he *stands* for next, for the *space* of *one whole year*,

I. For *prophaning*, with *mad intemperance*, that day, on which he ought, with *sober chearfulness*, to have commemorated the restoration of king *Charles* II. and the royal family, nay, of monarchy itself, and the church of *England*.

II. For drinking in company with those persons, *who insolently boast of their loyalty to King* George, and endeavour to render almost all the university, besides themselves, suspected of disaffection.

III. For calling together a great mob of people, as if to see a *shew*, and drinking impious *execrations*, out of the tavern window, against several worthy persons, who are the *best friends to the church and the king*; by this means, provoking the beholders to return them the same abuses; from whence followed a detestable breach of the peace.

IV. For refusing to go home to his college after nine a-clock at night, though he was more than once commanded to do it, by the *Junior Proctor*, who came thither to quell the riot.

V. For being catched at the same place again by the *Senior Proctor*, and pretending, as he was admonished by him, to go home; but with a design to come and drink again.

LET Mr. *Meadowcourt* of *Merton-College* be kept back from the *degree* which he *ſtands* for next, for the ſpace of *two years*; nor be admitted to *ſupplicate for his grace*, until he confeſſes his manifold crimes, and asks pardon *upon his knees.*

VI. Not only for being an accomplice with Mr. *Carty* in all his *faults*, (or rather *crimes*,) but alſo,

VII. For being not only a companion, but likewiſe a *remarkable abettor* of certain *officers*, who ran up and down the *high-ſtreet* with their *ſwords drawn*, to the great terror of the *townſmen* and *ſcholars.*

VIII. For *breaking out to that degree of impudence*, (when the *Proctor* admoniſhed him to go home from the tavern at an unſeaſonable hour,) as to command all the company, with a loud voice, *to drink King* GEORGE's *health.*

Joh. W. Proc. Jun.

Of all theſe pompous articles, Mr. *Meadowcourt* owns himſelf guilty only of the laſt, *viz. That he was caught out of his college at an unſtatutable hour*, (for which he paid *forty ſhillings*, which is the penalty annex'd to that crime by the ſtatute,) *and that he did drink king* George's *health in the preſence of the* proctor; which being deem'd an affront, he asked his pardon for it, and offer'd to make him any other *honourable* ſatisfaction.

But, as to all the other articles, he utterly denies himſelf to be guilty of any of them, having many undeniable teſtimonies to vindicate his Innocence, whenever he ſhould have an opportunity; particularly, in anſwer to what is alledg'd againſt him in the *ſeventh* article, [which relates to him ſingly,] Mr. *Meadowcourt* ſolemnly declares, that he was ſo far *from being an abettor and encourager of any ſuch* officers, as are mention'd *to run up and down the* high-ſtreet *with drawn Swords in their hands, to the great terror*

Digitized by Google

terror of the townſmen and ſcholars, that he was not even an *eye-witneſs* of them; and he challenges any of thoſe magnanimous *townſmen* or *ſcholars* who were frighten'd at the ſight of theſe *naked ſwords*, to ſay that they ſaw him either as an *Encourager* or a *Companion* of thoſe officers, in whatever was done by them in the ſtreet; which, no doubt, they would have done, if they could, after he had put them into ſuch *bodily fear*.

In this, and every other particular (except thoſe two beforemention'd) he could undeniably have purged himſelf from the guilt laid to his charge.—But *proving* and *diſproving* are not *academical* methods of proceeding; the dull forms of *Weſtminſter-Hall* being too tedious for the *literati* to obſerve.—If you would be *acquitted* by them, you muſt *plead guilty*, and *ſubmit*.

Upon the expiration of the *two years*, Mr. *Meadowcourt* made application to the then *Proctor* for leave to *ſupplicate for his grace*, and proceed to his (*maſter of arts*) *degree*. The *Proctor*'s anſwer was, that he thought it *reaſonable* he ſhould have leave; but that he could not grant it him, without Mr. *White*'s conſent; and that he would go himſelf to Mr. *White*, and ſpeak to him in his behalf; accordingly he went the ſame day to Mr. *White*, who told him that he was very willing Mr. *Meadowcourt* ſhould now proceed to his degree; but that it was neceſſary firſt to conſult Mr. *Holt* (*to whom the king's health was drank*) about it, to know whether he would concur with him; and that he would write to Mr. *Holt*, (who was then at the *Bath*,) and acquaint him with his anſwer.

Some time after this, Mr. *Holt* return'd to *Oxford*, and having receiv'd a letter from Mr. *Meadowcourt* concerning this affair, ſent for him to his chamber, and aſſur'd him, that he had reſolv'd from the beginning not to make himſelf a party in this affair; that he had reſign'd it entirely into Mr. *White*'s hands, and therefore could not reſume it,

Digitized by Google

without seeming to withdraw that confidence which he had before placed in Mr. *White*; that for his own part, he required no satisfaction to be given to him; that his consent went along with Mr. *White*'s consent; and that it was imply'd in whatsoever Mr. *White* should think fit to act. Mr. *Meadowcourt*, however, begg'd of him, that since Mr. *White* insisted upon it, he would be pleas'd to speak to him, and let him know that he had receiv'd satisfaction, and was willing to let Mr. *Meadowcourt* have his degree; which Mr. *Holt* promis'd, and took his leave of him at that time.

To make short of the story; they neither of them intended that Mr. *Meadowcourt* should have his *degree*; Mr. *White* could not do it without Mr. *Holt*'s consent; and Mr. *Holt* had left it entirely to Mr. *White*, who, for all that, would not concern himself, *without Mr.* Holt, *who had from the beginning resolv'd to be no party in this affair.* Thus did they bandy it about, sending Mr. *Meadowcourt* backward and forward upon *sleeveless* errands; till, at last, having jumbled their learned noddles together, they sent him a paper, containing the following articles, which they insisted upon to be read by Mr. *Meadowcourt* in the *convocation-house*, before he should proceed to his *degree*.

I. I do acknowledge all the crimes laid to my charge in the *Black Book*; and that I deserved the punishment imposed on me.

II. I do acknowledge that the story of my being punish'd on account of my affection to king *George*, and his illustrious house, is unjust and injurious, not only to the Reputation of the *Proctor*, but of the whole university.

III. I do profess sincerely, that I do not believe that I was punish'd on that account.

IV. I am very thankful for the Clemency of the university, in remitting the ignominious part of

of the punishment, *viz.* begging pardon upon *my knees.*

V. I beg pardon of *Almighty God*, of the *Proctor*, and all the *Masters*, for the offences which I have committed respectively against them; and I promise that I will, by my future behaviour, make the best amends I can, for having offended by the *worst of examples.*

Modest! reasonable! candid! and honourable gentlemen! I stand astonish'd at Mr. *Meadowcourt's* obstinacy and perverseness, that he should refuse to comply with such *fair* and *equitable* terms! Alas! it is now too evident that he has, indeed, play'd the *rebel against the university*; *and been notoriously* GUILTY *of keeping company with* OFFICERS.

Bold and contumacious wretch! how easy would it have been for him (according to *academical custom*) to confess himself *guilty* of crimes, of which he knew and could prove himself to be *guiltless.*

To allow the *justice* of a punishment which he was convinced was *unjust* and *arbitrary?*

To declare, in the face of the *convocation*, that a *story* was *false* and *scandalous*, which was *notorious* and *demonstrable?*

To acknowledge *clemency*, where he had experienced nothing but *cruelty*; and to beg *pardon* of those, whom he was not conscious of having *offended?*

How easy, I say, would all this have been to any one, that had liv'd *seven* or *eight* years within the sound of *Christ-Church* TOM, and under the tuition of so good a *Woman?* But *matriculation*, like divers other *good things*, is quite thrown away upon some people.

Mr. *Meadowcourt* having rejected this submission, desponded for some time of ever obtaining his degree; but duly weighing the *heinousness* of his offences, and the time when they were committed, since which his majesty has been pleased to publish

Digitized by Google

an act of grace, he was advised that he was included *in it*; and that amongst his *fellow-subjects in iniquity*, who had *talked treason*, *drink treason*, *plotted and rebelled* against his majesty, he might also hope to find mercy from *it*, for *insolently boasting of his loyalty to* his majesty, and *audaciously drinking* his majesty's *health to one of* his majesty's *viceregents*.

This method therefore he resolved to try; but meeting with new difficulties upon this occasion, I must refer the *particulars* to my next; which will close this *subject*,

TERRÆ-FILIUS. N°. XXIV.

——*servetur ad imum*
Qualis ab incepto processerit & sibi constet. Hor.

SATURDAY, *April* 7.

IN pursuance of the advice given to Mr. *Meadowcourt* by his friends, to plead his majesty's act of grace in the Vice-Chancellor's court, which they inform'd him extended to those pretended crimes, which were registred against him in the *Black Book*; he went to one *B——r*, a *Proctor of the court*, (not a *proctor* of the university, who is a quite different officer,) and retain'd him with a fee, giving him the following instructions:

That he should cite the two *proctors* (of the university) to give their reasons in the *court* for continuing his name in the *Black Book*; and, upon giving their reasons, he should plead the *act of grace* in his behalf, and petition the court to decree, that his name might

Digitized by Google

might be blotted out. He at first scrupled to cite the *proctors* into the court, and required to be allow'd a great deal of time to consider of this *nice* and *ticklish* affair, (as he call'd it;) but, upon Mr. *Meadowcourt*'s refusing to agree to any delay, and pressing him to proceed with all possible expedition, he promis'd to follow his instructions.

When the day came, on which Mr. *Meadowcourt* design'd his cause should be brought into the *court*, he went to *B——r*, whom he had retained, to know whether he had cited the two *proctors*: he told him that he had not; that he (Mr. *Meadowcourt*) was too lusty, and would do his cause harm by going on so fast; that he had been with the Vice-Chancellor, and inform'd him of the whole case; that the Vice-Chancellor had promis'd to consider of it; and that he could not, by any means, proceed, till he had known the Vice-Chancellor's thoughts of the matter.

Finding his business was likely to be carried on but slowly, under *B——r*'s management, Mr. *Meadowcourt* went from him to one *Pl——ll*, another proctor of the *court*, and told him what he wanted to have done, without mentioning any thing of his intention to plead the *act of grace*: he seem'd very ready to undertake the cause; but said, that it was too late to send a citation to the *proctors* that day; and that he would not fail to do it the next week.

From him Mr. *Meadowcourt* return'd to *B——r*, and told him, that his business would not admit of any delay; and therefore hoped that he would not take it ill, if he try'd whether it was possible for another proctor to bring it sooner into the court, than he found he was inclined to do. To this *B——r* gave Mr. *Meadowcourt* a civil answer, and left him.

In the afternoon *Pl——ll* came to him, and said, that he had talk'd with the *assessor* of the court; that

Digitized by Google

that his was a very *ticklish* business; that he did not know what to say to it; that it was never known that the *proctors* had been put into the *court*; that it was a *dangerous* thing; that he must take time to consider whether any thing could be done in it, or not; and that, in fine, *he had much better make some acknowledgment to Mr.* White, *and beg pardon.*

All that Mr. *Meadowcourt* was able to say to him now could not prevail with him to undertake his cause; and he found, by what he said, that he had been terrify'd and discourag'd both by *B——r*, and by the *assessor*.

Upon this, Mr. *Meadowcourt* resolv'd to offer his cause to the rest of the *proctors*, and try whether they would all reject it: wherefore, the next morning he went to *A——n* of *All-Souls* college, *Br——n* of *New-Inn* hall, and *I——m* of *Maudlin* college.

The first of these told him, that he was going out of town, and should not return again before the end of the term.

Br——n said, that it was a *ticklish* case; that he should be glad to serve Mr. *Meadowcourt*, but was afraid of bringing himself into a *scrape, and of disobliging the university.*

And *I——m* was of opinion too, that it was a very nice case, and beg'd that he might be excus'd from being concern'd in it.

Thus was his cause rejected by all the *proctors*; the Vice-Chancellor's court was shut against him; *he* was precluded from all access to justice, and injuriously withheld from claiming the benefit of a law, to which these very men, perhaps, ow'd the power they enjoy'd to do him this injury.

He then waited upon the Vice-Chancellor, and told him, that he had a cause to be brought into his court; that he had apply'd himself to all the *proctors* of the court; that none of them would undertake it; and that therefore he begg'd the favour of him to assign him a proctor, and to oblige him to bring his cause into

Digitized by Google

into the court. Sir, said the Vice-Chancellor, what is your cause? He answer'd that he would have the *two proctors* of the university cited to give their reasons in the *court* for continuing his name in the *Black Book*. This, said the Vice-Chancellor, is such a cause as none of the proctors (of the *court*) thought it safe to appear in; that it had not been known that the proctors (of the *university*) were ever cited to appear in the *court*; and that his name was continued in the *Black Book*, *because* he had not given Mr. *White* satisfaction. Mr. *Meadowcourt* told him, that he desired the proctors might give their reasons in the *court*. Your business said the Vice-Chancellor, is not with the *present proctors*, but with Mr. *White*; who put you into the *Black Book*, and you are to make up the matter with him. Mr. *Meadowcourt* answer'd, that he did not think that he had any thing to do with Mr. *White*; that his complaint lay against the proctors in office; that he was directed by his friends to proceed against them; and that he thought himself oblig'd to follow their direction.

Then, said the Vice-Chancellor, you are ill directed; that he would advise him to go to Mr. *White*, and desire him to take his name out of the *Black Book*, and to enter his *satisfecit*. Mr. *Meadowcourt* told him, that he had waited upon Mr. *White* often enough already; that he insisted upon unreasonable terms of satisfaction; that he had been very ill us'd by Mr. *White*; and that he would not concern himself with him, nor speak to him any more about it; but that he would proceed in the court, if he (the Vice-Chancellor) would give him leave; that if he would not give him leave, he had no more to say, and must rest satisfy'd.——Upon this Mr. *Meadowcourt* was going away; when the Vice-Chancellor said, Sir, I do not say that I will not give you leave; I will consider of it, and you shall hear from me in a day or two's time.

I forgot to mention, that B——, when Mr. *Meadowcourt* went to him first, said, That he thought

that

that he had a right to plead the *act of grace*; and that he afterwards intimated to Mr. *Meadowcourt*, that the *Assessor* and that the Vice-Chancellor were of the same opinion.

I cannot therefore but ascribe this dilatory and evasive conduct of the Vice-Chancellor, as well as the combination of the *Assessor* and *proctors* of the court, to a consciousness that Mr. *Meadowcourt* was entitled to the *act of grace*, which they fear'd would relieve him from the injuries he had long lain under, and deprive the university of their promised triumph and revenge, from the hopes they had of forcing him at last to comply with a base and *scandalous* form of submission.

When the Vice-Chancellor found that Mr. *Meadowcourt* was resolved to *plead the act of grace*, and not submit to Mr. *White*, his next artifice was to make him plead it *privately* to *him* and Mr. *White*, and not in the court, being asham'd, I suppose, to have it known that he obliged a gentleman to plead the the benefit of *such an* act upon *such an occasion*: but Mr. *Meadowcourt* insisted upon pleading it in the court, which he was advis'd was the only legal way; and told the Vice-Chancellor that if he would not give him leave to proceed in his court, he should look upon it that his court was shut up against him, and that he was deny'd a privilege which every member of the university had a right to.

At length the Vice-Chancellor assign'd him a *proctor*, whom he ordered to *cite* the two *proctors* of the university into the court; as soon as the *proctor* had done this, the Vice-Chancellor ordered him to *excite* them; and then, after much ado, ordered him to *cite* them again, and sent Mr. *Meadowcourt* word that he had agreed to let his cause be brought into the court on such a day.

Accordingly Mr. *Meadowcourt* went to the court, and one of the *proctors* of the university appeared and left the *Black Book* with the *Assessor*: upon reading over the pretended charge of crimes registred in it and,

Digitized by Google

and Mr. *Meadowcourt*'s plea, the *Assessor* decreed that *his* crimes were wiped off by the *act of grace*, and that his name should be put out of the *Black Book*.

The next *congregation* (which is a meeting of the members of the university to grant degrees) he *stood for his grace*, which was deny'd (as was suspected) by Mr. *White*.

The *second* time he stood for his grace, he was deny'd, as it was supposed, by a *master of arts* of *Jesus* college.

But the person who *denies* any body *his grace*, being obliged to *give his reasons* for it the *third* time, and *having nothing to allege* against Mr. *Meadowcourt*, since the act, of which he pleaded the benefit, took place, his *grace* was granted the *third* time he *stood* for it; and the next *congregation* he was presented to his *degree*.

Thus did he at length escape out of the hands of his merciless enemies and persecutors, who, by this one instance, in every step they took, seem'd desirous to convince people what hardships, injuries, oppression, and discouragements, they keep in store for those men, who *insolently* dare to affront the university, by honouring king *George* and the *protestant succession*.

I have pursued this affair through all its various scenes of partiality, corruption, and prevarication; fairly and honestly, without concealing any thing which was urg'd against Mr. *Meadowcourt*; or charging the *officers* of the university with any method (however seemingly *unjust* and *arbitrary*) which they did not take upon this occasion: and I now leave the world to judge, whether I have not made my charge good, that Mr. *Meadowcourt* suffered all this for his affection to king *George*, and was obliged to plead his majesty's act of *grace* for drinking his *majesty's health*; the chief article against him in the *Black Book*, and on which (even there) the greatest stress is laid, being, *that he proceeded so far in impudence as to command all the company with a loud voice*, to drink king *George's* health.

TERRÆ

TERRÆ-FILIUS. N° XXV.

—— *non cessavere* POETÆ
Nocturno *certare* mero. Hor.

WEDNESDAY, *April* 11.

THE OXFORD POETICAL CLUB, *has*, of late, made a great bustle in our news-papers, and usher'd several *poems* and *miscellanies* into the world, with the publick sanction of its recommendation: it puzzled me a long time to find out what persons this ingenious *society* was compos'd of, and where they assembled together; I thought it a little strange, that I should have liv'd so long in *Oxford*, and never heard of so *remarkable a cabal of wits*; and more strange, that after I had heard of 'em in a publick news-paper, I was still as much at a loss to know who they were, or at what place they met, as before. My curiosity was very strong within me, and haunted me night and day to be inform'd; for this purpose, I enquired amongst all my friends, and spar'd no pains to satisfy my self, but could not hear any tale or tidings of them: however, having the particular happiness to be acquainted with Mr. CURLE, who *has* had the honour to receive several obliging letters from these gentlemen, which were inserted in the *evening-post*, in commendation of him and his celebrated authors, I thought I could not fail of being inform'd by him in each particular concerning them

them. Accordingly I waited upon him one morning, and requeſted this favour of him; but *he very civilly deſired to be excus'd; for that the gentlemen had ſtrictly enjoin'd him to* keep their names ſecret; *that ſeveral* perſons of quality *had ſent to know, who they were, but he durſt not, for his life, diſcover them to any creature living.* He added, *that the world might expect ſeveral excellent things from the ſame hands, and particularly a* large miſcellany, *then in the preſs; but that being all perſons of the beſt diſtinction in the univerſity; and as they do it,* ſaid he, *only for their amuſement, I doubt very much, whether even then the gentlemen will ſuffer themſelves to be known.*

This diſappointment made me utterly deſpair of ever making any diſcovery; and therefore from that time I forbore all farther enquiries.

And yet (ſuch is the waywardneſs of human life!) what the utmoſt labour and induſtry could not accompliſh, a meer, unaccountable accident brought to light; and when all the viſible means in the world had fail'd, chance, almighty chance, proſper'd my wiſhes, and gave me a full account of the *inſtitution, laws,* and *members,* of this renown'd ſociety, as alſo ſome of their moſt conſiderable productions; all which it is my duty to communicate to my reader; but I hope he will pardon me, if (for certain reaſons) I cannot oblige him with the ſecret by which I made this diſcovery.

Divers eminent and moſt ingenious gentlemen, true lovers and judges of poetry, having with great grief obſerv'd that noble art declining in *Oxford,* (it's antient ſeat and fountain,) reſolv'd, if poſſible, to reſtore it to its priſtine vigour and glory. They juſtly apprehended both from reaſon and experience, that a *critical lecture,* once a term, though never ſo judicious, was not ſufficient; and that the *theory* of any art was defective without the *practice*; and therefore they thought the beſt method to forward this deſign, would be to inſtitute a weekly meeting of the fineſt genius's and *beau eſprits* of the univerſity, at

Digitized by Google

a certain place, to be appointed by them, where they might debate the cause of poetry, and put its laws into regular execution. This proposal was immediately assented to; and the next question was, *where to meet?*

This occasion'd a short debate, some speaking in behalf of the *King's Head*, and some declaring for the *Crown*; but they were both oppos'd by others, who presum'd, that the *Three Tuns* would suit them much better; in which they carry'd their point, and the *Three Tuns* was thereupon nominated the place of meeting, upon these two proviso's, *That Mr.* Bradgate *would keep* good wine, *and a* pretty wench *at the bar; both which are by all criticks allow'd to be of indispensable use in* poetical operations.

This club is miscellaneously compos'd of persons of all faculties, and persons of no faculties, as *lawyers, parsons, physicians, gentlemen commoners*, &c. and is stiled *a society for the reformation and improvement of the antient art and mystery of* rhime-making.

The present members are the reverend Dr. *Drybones*. Dr. *Livy*, Dr. *Crassus*, Mr. *Peter Crambo*, Mr. *Thomas Sadman*, Mr. *Edward Fustian*, Mr. *John Jingle*, Mr. *Timothy Triples*, Mr. *Oliver Point*, Mr. *Daniel Easy*, Mr. *Alexander Tag*, Mr. *James Stanza*, Mr. *Thomas Paroquet*, Mr. *Thomas Wharton*, and Mr. *Pickering Rich*.

At their first meeting there had like to have been a warm contest between the aforesaid Mr. *Wharton* and Mr. *Rich*, who stood candidates for the *President's chair*; and the members were in some perplexity which of the two they should prefer to that honour, having both of 'em distinguish'd themselves in an *uncommon* manner: But at last, they came to a resolution, *nemine contradicente*, that it did of right belong to Mr. *Wharton*, in consideration of his *seniority*, and of his *professorship* in the *same art*; with this clause, however, in favour of Mr. *Rich*, that the *society* did not by this intend to suggest that the said Mr. *Wharton* possesses any superior talents, skill,

Digitized by Google

skill, or abilities, in the ſaid art, to him the ſaid Mr. *Rich*.

This was eſteemed a very prudent and politick clauſe, as it prevented all manner of bickering, jealouſy, and emulation, in point of honour, between theſe two gentlemen, which might otherwiſe occaſion great heats and animoſities among the members, who would of courſe divide themſelves into parties, ſome on one ſide, and ſome on the other, as their particular fancies, intereſts, or prejudices, led them, to the apparent danger, if not the total diſſolution of the ſociety.

Whereas, by this cautious method, the honour of both parties was preſerv'd untouch'd; and though Mr. *Wharton* took poſſeſſion of the *chair*, yet Mr. *Rich* was declared as good a poet, and the next ſucceſſor.

Having ſettled this diſpute, they appointed a committee, to prepare ſuch laws, as ſhould appear neceſſary for the preſervation and good order of the ſociety — This Committee was compoſed of the aforeſaid Mr. *Pickering Rich*, chairman, Mr. *Peter Crambo*, Mr. *Thomas Sadman*, Mr. *Edward Fuſtian*, and Mr. *Daniel Eaſy*; who drew up the following orders, to be obey'd by all perſons belonging or to belong to the ſaid ſociety, *viz.*

I. That no perſon be admitted a member of this ſociety, without *Letters Teſtimonial*, to be ſign'd by *three* perſons of credit, that he has diſtinguiſhed himſelf in ſome *tale*, *catch*, *ſonnet*, *epigram*, *madrigal*, *anagram*, *acroſtick*, *tragedy*, *comedy*, *farce*, or *epick poem*.

II. That no perſon be admitted a member of this ſociety, who has any *viſible way of living*, or can ſpend *five ſhillings per annum de proprio*; it being an eſtabliſhed maxim, that no *rich* man can be a *good poet*.

III. That no member do preſume to diſcover the ſecrets of this ſociety to any body whatſoever, upon pain of expulſion.

IV. That no member in any of his poetical lucubrations do tranſgreſs the rules of *Ariſtotle*, or any

Digitized by Google

other ſound critick, antient or modern, under pain of having his ſaid lucubrations burnt, in a full club, by the hands of the *ſmall-beer drawer*.

V. That no member do preſume in any of his writings, to reflect on the *church of* England, *as by law eſtabliſh'd*, or either of the two famous univerſities, or upon any magiſtrate or member of the ſame, under the pain of having his ſaid writings burnt as aforeſaid, and being himſelf expell'd.

VI. That no tobacco be ſmoaked in this ſociety; the fumigation thereof being ſuppoſed to cloud the poetical faculty, and to clog the ſubtle wheels of the Imagination.

VII. That no member do repeat any verſes, without leave firſt had and obtained from Mr. *Preſident*.

VIII. That no perſon be allowed above the ſpace of one hour at a time to *repeat*.

IX. That no perſon do print any of his verſes, without the approbation of the *major* part of this ſociety, under pain of expulſion.

X. That every member do ſubſcribe his name to the foregoing articles.

When theſe ſeveral orders were reported to the ſociety by the committee, ſome objections were made to *three* of them.

Firſt, Dr. *Craſſus* objected againſt the *ſixth*; that being a very *fat* man, and of a *groſs* conſtitution, he humbly apprehended that the uſe of *tobacco* would carry off thoſe noxious, heavy particles, which turn the edge of his fancy, and obſtruct his *intellectual perſpiration*.

He was ſeconded in this by a phyſician, his friend, who confirmed what he ſaid; upon which a clauſe was ordered to be inſerted, to impower the ſaid Dr. *Craſſus* to enjoy the free uſe of *tobacco*. Provided nevertheleſs, that he ſmoak in a corner of the room, ſo as not to offend the reſt of the company.

Then Mr. *Paroquet* made his objection againſt the *ſecond* article, alledging, that he could not, with a ſafe con-

Digitized by Google

conſcience, declare, that he had no *viſible way of living*; or that he could not ſpend *five ſhillings per Annum de proprio*. But he was quickly made eaſy in this by Mr. *Preſident*, who with great judgment explain'd the nature of that article, by obſerving, *That as God is the ſole author and diſpoſer of all Things, we cannot in a ſtrict ſenſe*, call any thing our own; *nor ſay that we have any* viſible *way of living, our daily bread being the bounty of his* inviſible hand; and therefore, ſaid that pious caſuiſt, you may, *ſalvâ conſcientiâ*, declare that you have no *viſible way of living*; and that you cannot ſpend *five ſhillings per annum de proprio*, though according to *vain human computation*, you are worth *five thouſand pounds a year*.

Laſtly, Mr. *Timothy Triplet* objected againſt the laſt article, upon the humble repreſentation, that he could not *write*, and therefore could not comply with the ſtrict letter of the law; but he offer'd to ſet his *mark*, if that would do; which was accepted without any heſitation; it being truly *no uncommon Thing* in many an excellent poet.

All theſe Difficulties being removed, the ſeveral articles were ordered to be fairly *engroſſed*, and *framed*, to be hung up over the *mantle-piece* in their club-room, for the uſe of the members.

And then they paid their reckoning, and adjourned till that day ſevennight.

The minutes of their proceedings ſhall be the ſubject of our next.

Digitized by Google

TERRÆ-FILIUS. Nº XXVI.

Sit locus & noſtris, aliqua tibi parte Libellis,
Qua Pedo, qua Marſus, quaque Catullus erit.
Martial.

SATURDAY, *April* 14.

Minutes of the OXFORD POETICAL CLUB.

THE members being met, and Mr. *Preſident* having aſſum'd the *chair*, three preliminary bumpers paſs'd round the board; after which Dr. CRASSUS, in purſuance of the power granted to him, as mentioned in our laſt, retir'd to a ſnug corner of the room, where a little table was placed for him, with *pipes* and *tobacco* upon it: then the doctor *handled his Arms*; and as he was glazing his pipe with a *Ball of ſuperfine wax*, which he always carries in his pocket for that uſe, he alarm'd the room with a ſudden peal of laughter, which drew the eyes of the aſſembly towards him, and made all of them very ſollicitous to know the conceit which occaſioned it; but the doctor was not, for ſeveral minutes, able to do it, the fit continuing upon him, and growing louder and louder: at laſt, when it began to intermit, he made a ſhift to reveal the cauſe of his mirth thus; *Why, gentlemen*, ſaid he, —ha! ha! ha! — *why, gentlemen, I ſay, the prettieſt Epigram!* ha! ha! ha! *I cannot tell you for my Life.* —— *I have made, I ſay, the prettieſt epigram upon this* ball of wax *here*, ha! ha! ha! — *that you ever heard in your lives. Shall I repeat it*, Mr. Preſident? —— *By all means, doctor*

Digitized by Google

doctor, ſaid he; *no body more proper to open the aſſembly than doctor* Craſſus! —— Then the doctor compos'd his countenance, and ſtanding up, with the *ball of wax* in his right hand, pronounc'd the following diſtich with an heroick emphaſis.

This wax, *d'ye ſee, with which my pipe* I *glaze,*
Is the beſt wax *I ever us'd in all my days.*

Ha! ha! ha! *How d'ye like it, gentlemen,* ha! ha! ha! *Is it not very pretty, gentlemen?* — *Very pretty, without flattery, doctor,* ſaid they all; *very excellent, indeed.* Upon which the doctor ſmiled pleaſantly, and *lighted his pipe.*

Then Mr. *Alexander Tag* deſired to be informed, whether the *fifth* article, which prohibits *all reflections upon the* church of England, *as by law eſtabliſh'd*, excludes the uſe of the *heathen deities* in his chriſtian compoſitions; which was anſwer'd him in the *negative*; it being, as they obſerv'd, impoſſible to excel in *love-poetry* without them. Upon which Mr. *Tag* expreſs'd a great deal of joy; telling them, that he had almoſt finiſh'd a long *Epithalamium*, which he would ſhortly ſubmit to their examination.

By this time their poetical blood began to circulate, and ſeveral members repeated their *extemporary* verſes with great fluency and applauſe; always firſt clearing their throats with a glaſs of Port, and a loud *Hem!*

During the firſt part of the night their thoughts were ſomething gloomy and run upon *elegies* and *epitaphs* upon *living* as well as *dead* men; but you will find them brighten up as the night advances, and the bottles increaſe. They begin with *ſatire* and *funeral lamentation*; but end with *love, ſmuttineſs*, and a *ſong*. *Exempli gratiâ*:

On

Digitized by Google

On PETER R—DAL of *Oriel College*,

Here lies R—dal Peter,
Of Oriel, *the Eater.*
Whom death at laſt has eaten:
Thus is the biter bitten.
This is for a memorial
Of Peter R—dal *of* Oriel.

Upon old *Jo. Pullen* of *Maudlin-Hall.*

Here lies Jo. Pullen,
Wrapt up in Woollen.

Upon *Jacob Bobart*, keeper of the *phyſick-garden.*

Here lies Jacob-Bobart,
Nail'd up in a Cupboard.

On the cook of St. *John's* college.

Here lies the honeſt cook of our college,
Who chous'd us of eight *hundred pounds to my knowledge.*

Theſe *four* were all written by a gentleman, who has, on many occaſions, diſtinguiſh'd his taſte of wit and humour.

On Mr. R—*ſſell* of *Merton* college.

Here lies count R—ſſell,
Who made a damn'd buſtle:

This alludes to their late *election of fellows*, and was written by that poignant and moſt ſarcaſtical *epigrammatiſt*, Mr. *Oliver Point.*

An epitaph upon the *Whigs*.

Croſſing o'er the South-Sea, *in the late ſtormy weather,*
Down ſunk the poor whigs, *and their leaders together:*
So falſe, boys, at laſt, is our old proverb found.
That born to be *hang'd*, they would never be *drown'd.*

Upon

Digitized by Google

Upon one's pulling out a *purſe* with *verſes* only in it.

A purſe with bad verſes, and no money at all,
Is the worſt of all purſes, *but* Purſe *of* Edmund-Hall.

When this laſt epigram, which was alſo written by Mr. POINT, was repeated to the club, it was objected by a great critick, that Mr. *Purſe*, as he call'd him, ſpell'd his name *Pearſe*, and that therefore the whole *ſting* of the epigram was *loſt*; but Mr. *Point* reply'd, that *in theſe* performances it was ſufficient to *conſult the ear only*, and that, at leaſt, it was a true epigram *to be ſpoken*; tho', perhaps, it might loſe ſome of its *ſalt* in the *reading*. In which he had the conſent of the board.

On Doctor G——'s back-door.

Within upon her back is laid
A chopping, ſtrapping Chambermaid.

This alſo was written by Mr. *Point*. *N. B.* The doctor married *his chambermaid.*

On the Lady *Jades* and Dr. *Fr—n.*

Jades *tires, and kills all animals that ride her,*
From Babboon Tom *to the* Oxonian Spider.

I own, I cannot underſtand this epigram; but as it was written by no leſs an hand than the *Preſident* himſelf, I muſt ſuppoſe that there is ſomething very *cutting* contained in it, tho' my *ignorance* cannot find it out.

On Mr. YOUNG.

Hail! mighty bard! noted for * tickling *ſong,*
Mayſt thou continue like thy verſe, *and be for ever* YOUNG.

This

N. B. He wrote a poem to Mr. *Tickel.*

Digitized by Google

This was written by Mr. *James Stanza*, and was mightily applauded, when rehears'd: but whether it was deſigned by way of *Satire* or *Panegyrick*, this deponent cannot poſitively ſet forth:

An AUTHOR's epitaph. Written by himſelf.

Here lies the author of the APPARITION,
Who dy'd, God wot, but in a poor condition:
If, reader, you would ſhun his fate,
Nor write, nor preach for Church *or* State.
Be dull, exceeding dull, and you'll be great.

To Mr. *Townſhend* the ſtone-cutter, now *Mayor*.
By Dr. *Craſſus*.

Mr. Mayor, *the famous* ſtone-cutter,
Hang out your lights, for, by G—*d, I'm in the Gutter.*

You muſt ſuppoſe, gentlemen, ſaid the doctor, *that I am going home late, and drunk in a dark night, and ſo fall into the kennel or gutter.* —— Upon which he laughed heartily, and *filled another pipe*.

Upon ſome verſes of *Father William*.

Thy verſes are immortal, O! *my friend,*
For he who reads them, reads them to no end.

Theſe verſes were firſt made and ſpoken in the *Ordinantia*, and now repeated before the *poetical ſociety*, with great and juſt applauſe, by the reverend Dr. DRY-BONES.

On BELINDA.

Bright as the ſun, *and gentle as the* moon,
When this at midnight *ſhines, and that at* noon,
Belinda *fires the breaſt, and charms the ſight;*
Then let us toaſt her round from noon *to* night.

Mr. *Paroquet* wrote theſe with his diamond ring upon one of the glaſſes, and handed it about with great ſucceſs.

To

To CÆLIA.

Since in religion *all men disagree,*
And some one *God believe, some* thirty, *and some* three;
Since no religion, *call'd by any name,*
In ten, *nay,* two *believers is* the same:
But since in woman, from the days of EVE,
All nations, tongues, and languages believe;
Since in this faith *no heresies we find,*
To love, *let our* religion *be resign'd,*
And CELIA *reign the Goddess of Mankind.*

This last copy was written by Mr. *Edward Fustian*; which being voted *heretical,* it was burnt by the hands of the *small-beer drawer,* in a full club, *and the author was expell'd,* according to the laws in that case made and provided.

Mr. *John Jingle* acquainted the CLUB, that he had made a song, and would, if they pleased, sing it to them, which was *nem. con.* desired.

The JOLLY GOWNMAN, an excellent new Ballad.

I.

Of all the vocations,
Trades, crafts, occupations,
Which men for a living find,
It must be confess'd,
The gownman's *the best,*
To captivate Womankind.

II.

No trouble we know,
From friend or from foe,
All pamper'd in plenty and ease;
We sleep, eat, and drink,
Of no studies e'er think,
But how the fair ladies to please.

III.

The statesman's a drudge,
And we do not grudge.

His

Digitized by Google

His actions that ſoar to the ſky;
All Day he plans ſchemes,
Thinks of them in his dreams,
And his lady negected lies by.

IV.

Pray what is the ſoldier,
Whoſe ſpirits grow bolder
At the ſound of the trumpet or drum?
Worn out in the wars,
And patch'd o'er with ſcars,
Can he bear a campaign at home?

V.

The lawyer all day
Seeks after his prey,
And jaded ſnores all the long night.
The wrinkled phyſician,
Is he in condition
To do a young lady right?

VI.

The loud country ſquire,
Whoſe whole heart's deſire
Conſiſts in an hoop and an hollow,
Whilſt he's feeding his hounds,
Or tilling his grounds,
Alas! jolly madam lies fallow.

VII.

But we of the gown,
In fair Oxford *town,*
Who lead a fat college life,
Although we can't wed,
In our kind neighbour's bed
We may lie with our neighbour's wife.

This ſong occaſion'd a great deal of mirth in the company, and was the laſt performance that is fit to be communicated; for the night growing late, and their heads being addled with the good creature, what followed was too fulſome for the eyes of my *chaſte readers*; and therefore, moſt benevolent firs, adieu till next *Saturday*,

P. S.

Digitized by Google

P. S. I forgot to take notice, that Mr: *Groveſnour*, ſecretary of the CLUB, was ordered to return Mr. *Curll* a letter of thanks, in the name of the members, for his kind preſent of an excellent book, intituled, *The pleaſures of coition*; or, *the nightly ſports of* Venus; and deſire him to print the ſaid Letter.

TERRÆ-FILIUS. N°XXVII.

——*Caſtigas* turpia, *cum ſis*
Inter Socraticos *notiſſima Foſſa* Cinædos? Juv.

WEDNESDAY, *April* 18.

To ARISTARCHUS, *Penman of the Letters in the* WEEKLY JOURNAL.

Worthy SIR,

I Am under the deepeſt concern to find, by ſome of your late learned lucubrations, that TERRÆ-FILIUS has, unwittingly, given you any reaſon to expreſs your reſentments againſt him in ſo ſevere a and unmerciful a manner. It is what I little expected from you, or my friend, Mr. MIST, with whom I intended to preſerve a good underſtanding, and to live in perfect amity; having been hitherto of opinion, that we were both imbark'd in the ſame undertaking (tho' in a different way) of *finding fault with our betters*; a ſubject ſo copious and inexhauſtible, that methinks we brethren of the Quill might, all of us, pick a tolerable livelihood out of it, without envying one another, and railing at one another.

But the blind ſpirit of ſelf-intereſt and ambition is too viſible in *ſome* of our profeſſion, who endeavour to engroſs and monopolize the whole buſineſs of *ſcolding at mankind* to themſelves; which I would

Digitized by Google

have divided into several branches, and portion'd out amongst us in the following manner.

The POPE and the PRETENDER, with all his friends and adherents, both at home and abroad, to the *Flying-Post*; *è contrà*, to the *Post-Boy*, the *Germans* and the *Presbyterians*: To MIST's JOURNAL, the *Protestants in the Palatinate*, the *Bishop of Bangor*, and *the present Ministry*: To the *Free-Thinker*, the *Plague* and the *South-Sea*: And to *Terræ-Filius*, the *two Universities*.

My only difficulty is, how to provide for the LONDON JOURNAL, unless he will accept of the CLERGY, in the room of the late *Independent Whig*, of glorious memory; which I fear he will not care to do, after so *masterly* an hand; and what confirms me in this, is, that at present, he intrudes into your office, and seems to set up against you, for the affections of the *common people*, by taking to task certain DIRECTORS and OTHERS, who belong'd to you, and which was a privilege you have enjoy'd for these *five* years last past: This is what, I guess, has put you so much out of humour of late, and makes you, like other peevish people, snap at every body you meet. I am told, that he gets ground of you every week; and that in a short time, the very name of the late great and celebrated MIST, our good friend, would have been lost, had not an *expedient* been lately thought of to revive his fame amongst his loving and well-beloved *rabble*, by appearing amongst them, in a *popular* manner, at CHARING-CROSS and the ROYAL EXCHANGE.

I own this design of the LONDON JOURNAL to take the bread out of your mouth, and run away with all your *male-content customers*, was very unhandsome, and enough to vex any author alive; but, for God's sake, let the *saddle be laid upon the right horse*; don't let *me* suffer for *Cato*'s offences; since from my setting forth in the world, in this publick manner, I have been very careful not to *incroach* upon the privileges or prerogatives of any of my

Digitized by Google

my *fellow-dabblers in Ink*; and can ſafely ſay, that, in the courſe of almoſt *thirty* papers, I have not had, at moſt, above *nine and twenty* throws upon the court, which is ſuch a trifle, as was never deny'd to any author whatſoever, to give a ſpirit to his writings, and promote their *ſale*.

I will venture to appeal to your ſelf, whether, in your opinion, I have not ſtuck cloſe to my ſubject, and kept up to the deſign of my *paper*, which was, you know, *to make the univerſities look as* black *as I can*; (with truth and *juſtice* I mean.) And why you ſhould *ſo highly reſent* my *doing this*, (ſince I do not *injure you*, nor pretend to interfere with you in *blackening* another *ſet of men*,) ſeems to me very ſurprizing and unaccountable.

You know, moſt learned *Ariſtarchus*, that there is not a penny to be got, in our way, by *panegyricks* or *vindications* of any ſort of men in *power*; for which reaſon it is, that moſt of our *weekly*, *half-weekly*, and other our *periodical* productions, conſiſt chiefly of *ſatire*, *ſarcaſm*, and *rebukes* to our *ſuperiors*. *Flattery* is a fulſome, offenſive thing to the multitude, our indulgent readers; and eſpecially *flattery of great men*, whom they are taught, from their cradle, always to ſuſpect of *roguery* and *evil deſigns*; it is this curious, prying humour, and this jealous perſuaſion of the populace, to which we are all oblig'd for our *far-ſpread fame*, and our *full bellies*; you and your haughty rival, the *London Journal*, furniſh them with *political* diet, for which they reward you very well; the *Independent Whig* ſubſiſted upon the courteſy of his readers, in believing that the *clergy have faults*, as well as other men; and I hope to *keep my family* by going to the bottom of the evil, and ſhewing my loving countrymen, that moſt of the *corruptions* of the *clergy* in general, and of other particular perſons, are owing primarily to the *corruptions* of the UNIVERSITIES.

What is there in all this, moſt learned *Ariſtarchus*, that you ſhould take ſo heinouſly ill of me, as to

Digitized by Google

make you call, in your laſt *week's* paper, to the SCAVENGERS *within the bills of mortality*, to remove *that nuſance, that lump of dirt, the* Terræ-Filius, *out of the ſight and ſmell of the publick?* What is it to *us*, if the publick love to run their noſes into dirt and naſtineſs? Do not *many* of us live by it?— Beſides, if you once give *theſe fellows* ſuch an Authority, who knows how *far* they may proceed in the execution of it, *where* they will ſtop, or *whom* they will ſpare?

When I behold you in another light, I am ſtill more amaz'd, that ARISTARCHUS, the famous, critical, hypercritical ARISTARCHUS, ſhould *find fault* with another, for finding fault with with any one, even the BRIGHTEST ORNAMENT *of the moſt learned body in the world*; ſince I have read of one ARISTARCHUS, who aſpired to immortality by criticiſing on HOMER, who is call'd the *brighteſt ornament of the poetical body*; and I have heard of another ARISTARCHUS, who, not long ago, fell foul on the great Dr. BENTLEY, who is alſo call'd, by many Perſons, *the brighteſt ornament of this age and nation.* I preſume that you, Sir, are ſome relation of theſe gentlemen; and why you, who deſcend from a whole family of criticks and *foes* to bright *Men*, ſhould be ſo angry with me for treading in the ſteps of your anceſtors, and attempting to get reputation and *bread*, by making *free with my betters*, puzzles my *indigent* underſtanding to comprehend.

My modeſty will not ſuffer me to believe *that* you deſign'd me ſo great a compliment, as ſeems *tacitly* to reſult to me from your late conduct, *viz.* that ARISTARCHUS having taken his revenge of HOMER and Dr. BENTLEY, he could find no other writer ſo worthy to fall his ſacrifice, as (ſpare *my* bluſhes!) poor TERRÆ-FILIUS.

Whatever was your inducement to uſe me in ſo rigorous a manner, I am ſure you merit the thanks of the *univerſities*, which, I hope, they will not forget to return you in the moſt *ſolemn manner*, for

your

Digitized by Google

your noble defence of thoſe antient bodies, againſt the *revengeful* cavils and aſperſions of one *expell'd*, as you alledge, *from* Oxford, *for ſcandalous behaviour*.

I cannot, by the way, forbear wondering, that the ſage ARISTARCHUS ſhould ſpeak with contempt of any author upon that account: *expulſion* is moſt certainly a very infamous thing; but will *Ariſtarchus* ſay that a man, who has been branded in this manner, is for ever afterwards incapable of *ſpeaking truth*, or writing *common ſenſe*? Surely, people are not the worſe for *correction*!—for my part, I verily believe that even a *perſon*, who has ſtood in the PILLORY (which I think ſomething more *infamous* than *expulſion*) may ſtill continue a *creditable* writer, and an honeſt Man; nay, I my ſelf know *two* men, who have both grac'd that *wooden eminence*, and yet are, at this time, thought the *propereſt* perſons to be retained in the cauſe of the *church*, the *clergy*, and the *univerſities*.

But to return; you need not, at leaſt, doubt but that this *burning* and *ſhining light*, this *brighteſt Ornament of the Univerſity*, will be very grateful to you for your ſervices to him, whatever the *univerſity* may be it ſelf: For as *bright an ornament* as he is, you, Sir, are the firſt man, who has appeared publickly in his defence againſt the miſrepreſentations of his enemies; you, Sir, are the firſt man who dubb'd him with ſo illuſtrious a title. I congratulate you upon *ſuch a client*, and I congratulate him upon *ſuch* an *Advocate*!

It is impoſſible for the world to judge aright of your *deſervings* herein, unleſs it is informed how baſely this *reverend ornament* has been traduced, and how fully you deſign to clear up his character in every particular.

As I am willing to give you all the aſſiſtance I can, and as no body more heartily wiſhes you ſucceſs in it, I will draw up the *charge* againſt him in form, that you may *diſcharge* it in the manner of

Digitized by Google

debtor and *creditor*; if in this, I am obliged to mention ſome things too *ſhocking* almoſt to be named, it muſt be remembered that I do it only to give you an opportunity of juſtifying him. To begin therefore,

It is maliciouſly objected by the enemies of the univerſity of *Oxford*, that her *brighteſt ornament* has, from his youth up, even until now, indulged himſelf in all the luxuries, follies, common vices, and moſt of the more uncommon iniquities of mankind.

That he has *adorned* the univerſity, for theſe *forty* years, or more, with the moſt profligate examples of *fraud* and *corruption*.

That, in one inſtance only, he plundered the univerſity, of which he is the *brighteſt ornament*, of the ſum of *three thouſand pounds*; beſides other *ſmaller* booties, and more *concealed* depredations.

It is objected, that he has defrauded the college (of which he is *head* and *governor*) of divers ſums to a great value, and otherwiſe oppreſſed it in divers notorious and enormous inſtances.

That he embezzled to himſelf one whole *benefaction*, of *fifty* or *ſixty* pounds *per annum*, given for ſeveral good uſes, for *twelve* or *fifteen* years together.

That he endeavour'd to melt down all the *college plate*, and convert it fraudulently to his own uſe.

That he governs his college arbitrarily, unjuſtly, and unſtatutably; and that by manifold other frauds and abuſes, he has almoſt brought it to *bankruptcy* and ruin.

That being left *guardian* to two young women, he forcibly detained their fortunes in his hands, after they came of age, to the great prejudice of one, and to almoſt the ruin of the other and her Husband.

(N. B. *Whatever there might be in this ſome time ago, there is nothing in it now; for he paid the laſt of this money about* three weeks *or a* month *ago.*)

That

Digitized by Google

That he will *pay no body*, if he can help it; that he will *cheat* every body, if they do not take care; and that he will ſtick at nothing to gratify his *pride* and his *belly*.

That in general, he is a bad clergyman, a bad chriſtian, a bad neighbour, a treacherous friend, a tyrannical governor, an unjuſt ſteward, an immoral liver, and a diſhoneſt man.

That as to his inward principles, God only *knows* what they are; though by his open practices, *man* may judge of *them*.

This, moſt learned *Ariſtarchus*, is the character, which the perſon, whom you call the *brighteſt ornament* of the univerſity, bears amongſt *many* people; if it is his *juſt* character, that *virtuous mother* will not, I am ſure, *boaſt of ſuch ornaments*, unleſs I could ſuppoſe her (what I bluſh to mention) *a common* BAWD, *that glories in her ſhame*. But I hope you will convince the world, that he is *ſpotleſs* and *innocent* in all theſe and all other particulars; that his enemies have unjuſtly caſt theſe aſperſions upon him, and that he is *a perfect and an upright man, one that feareth God, and eſcheweth evil*.

I would adviſe you to ſet about this commendable work as ſoon as poſſible, becauſe I meet with people every day who aver theſe things to be true; and will never be ſatisfy'd to the contrary, 'till he is openly juſtify'd before the world.

If you do this *effectually*, you will approve your ſelf the beſt friend, and the greateſt champion, that the *univerſity* and her *reverend Ornament* have had this many a good day; and I dare promiſe you a *doctor's degree* for your Pains.

I am, SIR,

Your loving brother in the ſtandiſh, *and hearty well wiſher, the unfortunate*

TERRÆ-FILIUS.

Digitized by Google

TERRÆ-FILIUS. Nº XXVIII.

Parcite PAUCARUM *diffundere crimen in omnes.*
Ovid.

SATURDAY, *April* 21.

IT is with the utmoſt reluctance that I ever open my mouth, or draw my pen againſt WOMANKIND; for whom I have ſo paſſionate a veneration, that even the *worſt* part of them often find me too *tender hearted* towards them, and get the better of my other faculties. But as I have taken upon my ſelf the character of a general *reformer*, I ſhall have the misfortunes of numberleſs young men to anſwer for, if I conceal any thing which may be for their advantage, or ſpare any *abuſes* in the *univerſities*, though committed by the *faireſt* offenders.

This muſt ſtand for my *apology* with all reaſonable perſons of both ſexes, for what my *zeal* for the *publick* (which over-rules my own *natural* tenderneſs) prompts me to utter, in the following paper, concerning the OXFORD LADIES.

It is one of the misfortunes of *love*, that as great a *poliſher* and *refiner* of men as it pretends to be, it is a ſore enemy to *hard ſtudy* and *philoſophical* drudgery. It is a moſt arbitrary paſſion, and wherever it gets poſſeſſion of a man's breaſt, it engroſſes the whole man; and ſo far is it from parting with any of its conqueſt to *buſineſs* or *learning*, that, like other ambitions tyrants, amidſt vaſt empires, it grumbles at

Digitized by Google

at its own *poverty*, and ſearches after new acquiſitions.

Conſcious of this truth, our wiſe forefathers took all poſſible care to purge the ſeats of learning of theſe *ſhining* temptations, theſe dangerous *decoys* of youth; but as all their prudence and precaution could not do this intirely, they made a *ſtatute*, "prohibiting all "ſcholars, as well *graduates* as *undergraduates*, of "whatever faculty, to frequent the houſes and ſhops "of any townſmen by day, and eſpecially by night: "but MORE ESPECIALLY houſes which harbour or "receive *infamous* or *ſuſpected women*, with whom "all ſcholars are ſtrictly forbid to keep company, "either in their own private chambers, or at the "houſes of any *townſmen*."

I ſuppoſe, it will be objected by the SMARTS, or or others, that this ſtatute extends only to *common proſtitutes*, or *night walkers*, and not to thoſe divine creatures dignified by the name of TOASTS: But I think that it includes all *ſuſpected* women, and eſpecially the TOASTS, for the following reaſons.

1. Becauſe it was not the only deſign of the *ſtatute* to reſtrain the ſcholars from *debauchery* (from which, I hope, they *need* no *forcible* reſtraint!) but to prevent them alſo from neglecting their *ſtudies*, and entering into ſcandalous *marriages*; of which they are in no danger from *common ſtrumpets*, and mercenary *ſtreet-walkers*.

2. Becauſe there was no occaſion for a ſtatute againſt *common whores*, any more than againſt *houſe-breakers* and *pick-pockets*, which are all puniſhable by the *laws* of the *land*.

3. Becauſe I have a better opinion of the *townſmen* of *Oxford*, (who are, many of them, *matriculated* men,) than to believe that they would *entertain* in *their houſes* ſuch *filthy drabs*; though it is probable enough, that they would marry their *daughters* to advantage, if they could; in which I can ſee no great harm on their parts.

4. Be-

Digitized by Google

4. Because I have a better opinion of the *scholars* too, than to believe that they would keep company with *such cattle*: and I think it a scandal to the *university* to stand in need of a statute, which supposes that any of her hopeful children are addicted to such *beastliness*.

Whether I am in the right in my explication of this statute, or not, I am sure that I have on my side the authority and concurrence of one of the greatest men, the wisest men, the most learned men, and the most pious men, though one of the most unfortunate men, that this, or perhaps any other country ever saw; no less than a *king* and a *martyr*; to whom the loyal *university* of *Oxford* adhered so immoveably, whilst living; whose *memory*, now he is dead, she so affectionately reveres; and whose injunctions and admonitions, above those of all other men, she holds so dear, that I am persuaded no advice of his will be dispised *there*, none of his precepts rest *unobserved*.

What was his opinion in the present case may be seen in a *letter* of his to the *university* of CAMBRIDGE, entituled,

King CHARLES *the First, his* Instructions *to the* Vice-Chancellor *and* Heads *of* Cambridge, *for government*, &c. *which are as follows.*

CHARLES *Rex*,

I. "That all those directions and orders of our "father, of blessed memory, which at any time "were sent to our said university, be duly observ'd "and put in execution.

II. "Whereas we have been inform'd that, of "late years, many students of that our university "not regarding their own *birth*, *degree*, and *quality*, "have made divers contracts of *marriage* with *wo-* "*men of mean estate*, and of *no good fame* in that "town, to their great disparagement, the discontent

"of

Digitized by Google

" of their parents and friends, and the diſhonour of
" the government of that our *univerſity:* We will,
" and command you, that at all times hereafter, if
" any TAVERNER, INN-HOLDER, or VICTUALLER,
" or any other *inhabitant* of the town, or within
" the juriſdiction of the univerſity, ſhall keep any
" *daughter* or *other woman* in his houſe, to whom
" there ſhall reſort any ſcholars of that univerſity, of
" what condition ſoever, to *miſ-ſpend their time*,
" or otherwiſe to *miſbehave themſelves in matri-*
" *age*, without the *conſent* of thoſe, who have the
" guardian*ſhip* and tuition of them; that upon no-
" tice thereof, you do preſently convent the ſaid
" *ſcholar or ſcholars*, and the ſaid *woman or women, thus*
" *ſuſpected*, before you; and upon due examination, if
" you find cauſe therefore, that you command the ſaid
" *woman or women* (*according to the form of your*
" *charter againſt women* de malo ſuſpectas) to re-
" move out of the univerſity, and four miles of the
" ſame; and if any refuſe preſently to obey your
" commands, and to be order'd by you therein, that
" you then bind them over, with ſureties, to appear
" before the lords of our privy-council, to anſwer
" their contempt, and ſuch matters as ſhall be ob-
" jected againſt them. And if any refuſe preſently
" to obey, to *impriſon* them, 'till they either *remove*,
" or put in ſuch *bond, with ſureties.*

" Laſtly, We will and command, that a copy of
" theſe our *directions* be delivered to the *maſter* of
" every *college*, and that he cauſe the ſame to be
" *publiſhed* to thoſe of his *college*, and then to be
" *regiſter'd* in the *regiſters* of their colleges, and duly
" obſerv'd and kept by all perſons whom they con-
" cern.

Examinatur & concordat cum originali: ita atteſtatur Jacobus Faber, regiſtrarius. Mar. 4. 1629.

The

Digitized by Google

The reader may ſee this *letter* in a book, intituled CABALA, or *The Myſteries of State*, (what page I cannot ſay, becauſe I have not the book by me,) or in ſerjeant * MILLER's *Account of the univerſity of* Cambridge.

In this *wiſe* manner did that *bleſſed Martyr*, and great *encourager of learning*, *inſtruct* his *univerſity* of *Cambridge*: Whether he ſent the ſame *inſtructions* to *Oxford*, I cannot find, though it is very likly he did; but if he did not, we can impute it to nothing but this, that the ſame complaints *againſt Oxford* had not reach'd his *royal ears*; for, as his majeſty had the ſame reſpect for *both* his univerſities, ſo there *is no* reaſon to doubt, that he would have reach'd out the ſame *fatherly advice* to them *both*, had they *both* ſtood in need of it.

Happy is it for the preſent generation of *Oxford* TOASTS, that *King* CHARLES I. (ſo much unlike that accompliſh'd *gentleman*, his ſon,) was long ago laid in the duſt! Were that *rigid* king now alive, my mind miſgives me ſtrangely, that I ſhould ſoon ſee an end of all the *balls* and *cabals*, and *junketings* at *Oxford*; that ſeveral of our moſt celebrated and right beautiful madams would pluck off their fine feathers, and betake themſelves to an *honeſt livelihood*; or make their perſonal appearance before the *lords of his* majeſty's privy-council, *to anſwer their contempt, and ſuch matters as ſhould be objected againſt them.*

But HE is dead! and the *ſculls*, as much as they talk for him at *ſome certain ſeaſons*, have not reſpect enough for him, or have too much reſpect for the *ladies*, to take his advice in this particular.

I do not charge all the *Oxford* TOASTS with the ſame *ill fame*, or the ſame ill *deſigns*; nor would I, knowingly, charge any one of them with any one thing, of which ſhe is guiltleſs: but an OXFORD TOAST, in the common acceptation of that phraſe, is ſuch a creature I am now going to deſcribe.

She

* *The ſecond Edition, p.* 38.

Digitized by Google

She is born, as the *King* ſays, of *mean eſtate*, being the daughter of ſome inſolent *mechanick*, who fancies himſelf a *gentleman*; and reſolves to keep up his *family* by marrying his girl to a *parſon* or a *ſchool-maſter*: to which end, *he* and his *wife* call her *pretty Miſs*, as ſoon as ſhe knows what it means, and ſend her to the *dancing-ſchool* to learn to hold up her head, and turn out her toes: ſhe is taught, from a child, not to play with any of the dirty boys and girls in the neighbourhood; but to mind her *dancing*, and have a great reſpect for the *gown*. This foundation being laid, ſhe goes on faſt enough of herſelf, without any farther aſſiſtance, except an *hoop*, a *gay ſuit of cloaths*, and *two* or *three* new *holland ſmocks*. Thus equipt, ſhe frequents all the *balls* and *publick walks* in *Oxford*; where it is a great chance if ſhe does not, in *time*, meet with ſome raw coxcomb or other, who is her *humble ſervant*; waits upon her home; calls upon her again the next day; dangles after her from place to place; and is at laſt, with ſome art and management, drawn in to *marry* her.

She has *impudence*, — *therefore* ſhe has *wit*;
She is *proud*, — *therefore* ſhe is *well-bred*;
She has *fine Cloaths* — *therefore* ſhe is *genteel*;
She would fain be a *wife*, — and therefore ſhe is not a *Wh—re*.

P TER-

N° XXIX. TERRÆ-FILIUS.

——— *Fruges consumere nati.*

WEDNESDAY, *April* 25.

ALL GREAT MEN love to have every thing *great* about them; and therefore, having *ſounding* titles, they give their *ſeats* and places of reſidence *ſounding* names.

BLENHEIM, CLAREMONT, and CANNONS are the ſplendid *villa* of *three* moſt noble DUKES; and to inſtance another ſet of *men* (in their own opinions, as great as the other) the reverend SCULLS of OXFORD have their GOLGOTHA and their ORDINANTIA.

I have, in a late paper, given ſome account of the *former* of thoſe important aſſemblies; and I deſign, in this, to do the ſame of the *latter*.

The ORDINANTIA, indeed, is not like GOLGOTHA, the name of any particular *building* or apartment where the *ſculls* meet, but of the *ſculls* themſelves, when ſo met or aſſembled together; to-night the *Ordinantia* is at St. *John*'s college; to-morrow at *All-Souls*; the next day at *Univerſity*; and the next at *Exeter*; it being (as my immediate predeceſſor deſcribes it) a *meeting of* the heads *of houſes, (which they themſelves call by that name,) held every night, at the lodgings of one or other of them, to ſettle the* church, *and* diſturb the univerſity.

I told the reader, in my diſſertation upon GOLGOTHA, *that all publick buſineſs of the univerſity was tran-*

Digitized by Google

tranſacted there; but I muſt add now, that it is firſt propos'd and canvaſs'd at the ORDINANTIA; as all great deſigns are hatch'd and nurs'd in private *cubinets* and *juntos*, before they are brought to maturity, and executed in the *publick ſenate*, or the *field of battle*.

As *Ordinantia* therefore is the *privy-council* of the *univerſity*, or (to make uſe of my former alluſion) the ſecret committee of the *Oxford directors*, it is no wonder that *all* the HEADS of colleges are not admitted, or *will* not be admitted into ſuch a ſociety; for it is equally true, that a *knave* deteſts the company of an *honeſt man*, as that an *honeſt man* deteſts the company of a *knave*.

But as all the *heads* of colleges do not belong to this nightly club, ſo ſome perſons, who are not *heads* of colleges, nor *gownmen*, are admitted into it; but it is eſteem'd a great favour, and never conferr'd on any but thoſe, whoſe principles are well known, and their attachment to the univerſity undoubted. In this happy number is 'Squire *Blunder* of *St. Giles*, and that little *ſquab* thing, which he calls his ſon, who have frequently the honour to ſit in council with the wiſe *head-pieces* of the univerſity, and crack a bottle with the fathers of learning and religion.

The *Squire* and his ſon are juſt alike; ſave only that young Mr. *Thomas* wears better *cloaths*, and is a genteeler man than his father; for which he is obliged to his tutor, Dr. MILVIUS of St. *John*'s college, who is the very quinteſſence of *good breeding*; from him he learned that pretty ſhort ſtep, that bolt uprightneſs of mien, that agreeable FLUTTER in his gait, and that becoming *cringe* in his behaviour, which have endear'd the *doctor* to all *fine gentlemen* and pretenders to good manners: but be it remembred that the *old gentleman*, tho' he is not ſo well-bred, has as much ſenſe as his ſon, and *ſpeaks* full as well, either in *publick* or private, upon any ſubject whatſoever.

Digitized by Google

I have heard it ſaid, that the ORDINANTIA have but one fault to find in him, which is indeed a very bad one; and that is, *He does not make his friends welcome enough when they go to ſee him.* They are perfectly ſatisfy'd with his *ſenſe* and his *honeſty*; they know likewiſe, that he loves the *church* and the *univerſity*; but the devil of it is, they know too, by woeful experience, *that he loves his* money *and his* wine *better.*

Deſtructive avarice! how many noble ſpirits haſt thou adulterated? many a poor belly haſt thou griped, and many a good intrigue haſt thou ſpoiled: Thou it was that made *C—ll* a JEW, and a certain *great man*, on the other ſide the water, a CHRISTIAN!

The famous colonel OWEN, by *ſome* people called *Rebel Owen*, and by others the OXFORD REBEL, though an unſanctified *layman*, and a *ſoldier*, yet being engaged in the cauſe and ſervice of the *church*, was another member of the ORDINANTIA, and mightily careſſed there, as ſome perſons have not ſcrupled to ſay, till general PEPPER came with his *dragoons*, and frighten'd him out of his quarters.

In the ſame manner ORDINANTIA is the general rendezvous or place of entertainment, into which all *foreigners*, *travellers*, and OTHERS, who come well recommended from ABROAD, are introduced: But I cannot, upon any terms, believe the ſtory which I heard, of a certain perſon's reſiding *incog.* at *Oxford*, and frequenting the *Ordinantia*, during the latter end of the laſt reign, who uſed to drink the POPE's health; though I am told, that there is a *living man* in the world, who will make oath that he was, at a certain time, and at a certain place, in company with the aforeſaid *certain perſon*, together with certain *heads* of colleges, when *ſuch an health* went round. N. B. *I do not undertake to produce this* living man.

Of ſuch excellent uſe and convenience to the *univerſity*, and her *friends* is this *nightly feſtival*, which appears

Digitized by Google

to be inſtituted for divers great and worthy purpoſes, and particularly, beſides thoſe already mentioned, for the initiation of young SCULLS into the myſteries of their buſineſs in the government of their colleges; of which the hiſtory of poor Dr. DRYBONES will furniſh us with a late remarkable inſtance.

Doctor DRYBONES is but a young SCULL, though an old man, being but lately advanc'd to the government of a college in OXFORD: He ſpent the greateſt part of his life in a vicaridge in *Somerſetſhire*, which is the ſtation he ſeems *deſign'd* for by nature; but by great *parſimony*, and *living ſingly*, he grew ſo rich, that the fellows of the college, to which he formerly belonged, thought it worth their while, upon the death of their late HEAD, to invite Dr. DRYBONES out of the country, to come to *Oxford*, and ſucceed him; which the doctor thankfully accepted, and he was accordingly elected their HEAD.

In this office he behaved very well for ſome time, and acted like a man in his ſenſes; but being admitted into the ORDINANTIA he ſoon altered his courſe, and began to tyrannize like his brethren; whoſe example and advice he would frequently urge to his *fellows* in anſwer to their remonſtrances and complaints, telling them that the HEADS of houſes ſaid, *He might do what he pleaſed in his* own *college*. Relying upon which, the poor old creature exerciſed an abſolute authority in his college, in contempt of all *ſtatutes*, which were no more than *dead letters* in his eyes; trampling under his feet the will of his *founders* and *benefactors*; laughing at the oppoſition of his *fellows*, and indulging himſelf in the moſt arbitrary proceedings, without any other authority than what he brought with him from the ORDINANTIA.

This has, at laſt, brought upon him the reſentment of his *fellows*, who, tired out with oppreſſion, and ill uſage, have appealed to their *viſitor* againſt him; and it is commonly believed that he will be expelled upon that *appeal*.

Digitized by Google

TERRÆ-FILIUS. N° XXX.

Fama Volat.

SATURDAY, *April* 28.

Laſt Week we receiv'd a Mail from OXFORD.

T. *Mary's Church.* The topick of our pulpit is chang'd of late from *hereſy* and *free-thinking*, to bribery and ſtock-jobbing; by which means the biſhop of BANGOR, who has liv'd a *dog's life* here, for theſe *four years paſt*, enjoys at preſent a ſhort reſpite, whilſt the *holy ſatyriſts* are laſhing the *managers* and *directors* of the *South-Sea*: But it is obſervable, that by *directors* theſe good fathers do not ſeem to mean thoſe *thirty* honeſt gentlemen who are now under the examination of the *houſe of commons*, (moſt of them being *good churchmen*,) but the miniſtry and — We reckon this Subject will laſt us at leaſt a Year, and we expect great Advantages from it.

Bullock's Lane. The *contagious diſtemper*, which raged ſo violently at this place laſt ſummer, is pretty well abated, and the *toaſts* begin to appear in publick again; but we are afraid that it will return with the warm weather: We cannot yet hear, whether the contagion is ceaſed at *Kidney-Hall* and *Rumphall*; all communication with the *gownſmen* being cut off, from whom we uſed to have our Intelligence. The *toaſts* are ſcouring up and new-trimming.

Digitized by Google

ming their beſt gowns and petticoats againſt the Summer, and intend to make a ſplendid appearance.

Golgotha. Yeſterday the *ſculls* met here upon publick buſineſs, and *ſate very late:* We do not yet hear what is the reſult of their conſultations, only that they drank *three bottles* a-piece; but we are in great Expectations of ſomething elſe very *extraordinary.*

Three Tuns. Yeſterday, in a full club, it was reſolv'd, *nemine contradicente,* that a paper, publiſh'd twice a week, call'd *Terræ-Filius,* is not only an impudent and ſcurrilous, but alſo a ſilly and ridiculous libel; eſpecially thoſe number'd 25 and 26; which were order'd to be immediately burnt, in ſight of the members, by the hands of the common executioner. We have a but of excellent neat *port* now abroach; which Dr. *Craſſus* ſays is the beſt that has been tipt in *Oxford* ever ſince he took his *doctor's* degree; but he expreſs'd himſelf in a couplet to the company, thus,

Upon my word and credit, gentlemen, d'ye ſee,
I have not ſmack'd ſuch wine in Oxford, *ſince I took my* doctor's degree.

This put the *doctor* into an excellent good humour; but he grew a little peeviſh as ſoon as he lighted his pipe; the tobacco not being very good.—Several new members were admitted this night.

Lyne's Coffee-Houſe. This afternoon, a noted ſmart of *Chriſt Church College,* as he was writing a *billet-doux,* had the misfortune to blot one of his ruffles with a ſpot of Ink; which put the gentleman into ſo great a diſorder, that he threw the ſtandiſh through the window, ſtamp'd about the room for half an hour together, and was often heard to ſay, *I wonder that gentlemen cannot find out ſome* cleaner *method of conveying their thoughts! and that he wiſh'd he might be* blown up *wherever he went,* if *he ever made uſe of that* filthy liquor *again, though the diſpleaſure of the*

Digitized by Google

the whole fair ſex was the conſequence: Let prigs *and* pedants, *ſaid he, keep all the naſty manufacture to themſelves.*

E—r College. Several fellows of this college having lodg'd an appeal with the proper viſitor (as mention'd in our laſt) againſt Dr. *Drybones*, their preſent *head* and *governor*, complaining of ſeveral *arbitrary* and *unſtatutable practices* of that reverend old *clergy-woman*; we hear, that in her defence, ſhe calls the complainants *wiſe men of* Gotham, *turbulent* and *unruly fellows*, &c. and deſires his lordſhip's (the *viſitor's*) advice how to manage them. She ſays farther, in her juſtification, that all her proceedings are warranted by the advice and approbation of the *heads* of *houſes*; and that ſhe has got a certificate ſign'd by many of them, teſtifying that ſhe has governed her college according to ſtatute, of which, it ſeems, they are better judges than the *fellows* themſelves. Notwithſtanding all which, it is generally believ'd here, that the *viſitor* is going to ſet his *brethren* a good example; and that the reverend Defendant will be ſhortly ſent a grazing again amongſt his *tithe-pigs* and *two-legg'd* brutes in *Somerſetſhire*.

J—s College. The worthy *Burſar* of this college has caus'd the old quadrangle to be waſh'd with a ſort of paint chiefly compos'd of *brimſtone*, in order to preſerve the *gentlemen* of the college from a *malignity*, which is ſaid to be natural to them.

Not long ago two gentlemen of the ſame *College*, (*Hugo* and *Eubulus*,) both equally qualified for publick *lecturers*, ſtood candidates and competitors for the grammar *lecture*, which was then vacant. As their pretenſions were ſomewhat uncommon, I will acquaint the publick with them, and with the method of canvaſſing for *academical offices*.

The perſon to whom both of theſe worthy gentlemen applied for this *employment*, (if a *ſinecure* may be called ſo,) happening to be a very *honeſt fellow*, one of the ſame ſtamp with *meſſieurs* the candidates, he was preſs'd hard on both ſides for his intereſt, and

Digitized by Google

and very much perplexed on which to beſtow it. One evening, in the *common-room*, the Candidates diſputed their Titles in this manner: By G—d, ſaid *Eubulus*, *He* can't refuſe me his Intereſt; for I have got drunk with him *twenty times.*—*Twenty times!* ſaid *Hugo*; what's *twenty times?* By G—d, I have been drunk with him above an *hundred times*; and d—n him, if he refuſes me his intereſt, he is the vileſt ſcoundrel alive. Ay, but, ſaid *Eubulus*, we have *whor'd* together, as well as *drank* together. And ſo have *we* too, anſwer'd *Hugo*, and been *cl—t* together into the bargain.—Hereupon the debate grew very warm, and arguments flew thick about the room, to prove which was the more worthy man, and the greater profligate; which was ſo well ſupported on both ſides, that they were forced at laſt to accommodate the matter, leſt a *third* man, a ſad *ſober blockhead*, ſhould run away with the place from them both: Wherefore it was agreed by and between the parties aforeſaid, that, in conſideration of *twenty guineas*, of good and lawful money of *Great Britain*, well and truly paid to the ſaid *Hugo*, by the ſaid *Eubulus*, the ſaid *Hugo* ſhould alienate, transfer, and make over all his intereſt to the ſaid *Eubulus*; which was accordingly performed, and *interlopers* were kept out.

St. J—n's College. It appears that our *cook*, who died ſome time ago, has run the college in debt *eight hundred* pounds, or upwards, with ſeveral tradeſmen, that furniſhed the college with *proviſions*, and particularly with *wine*; all which muſt be paid out of the ſmall revenues of the college. This ſudden blow occaſions the more ſpeculation, becauſe the *cook* ought not to have been truſted with buying the *proviſions* of the college, a particular Officer being aſſigned by Statute for that purpoſe; who, in imitation of his *betters*, makes his place a *ſinecure*—It is much feared that this is not the *laſt* blow we ſhall feel of *the ſame nature.*

On

On the 30th of *January* last the reverend Dr. *Brimſtone*, in a *latin oration*, ſpoken in our chapel, againſt *rebellion*, (for which a certain ſum is ſettled upon us for ever,) abuſed the biſhop of *Bangor*, in the moſt barefaced and inſolent manner *by name*, calling him not only *Bangorenſis*, but *Hoadleius* ISTE—*Malus logicus, pejor politicus, peſſimus theologus: A bad logician, a worſe ſtateſman, and the worſt of all divines.* Such is the reſpect which ſome people (who call themſelves the ſoundeſt members of the *Church of England*) entertain of *epiſcopacy*; which is eſteemed one of the moſt eſſential doctrines of the *Church of England.*

What a ſad fellow ſhould I have been thought, if I had, in a publick ſpeech, taken the liberty to call any right reverend biſhop of the *Church of* England, *the worſt of all divines?* It would have been no wonder, if, in ſuch a caſe, *the biſhops had, indeed, petition'd the King to ſuppreſs* TERRÆ-FILIUS. But I ſuppoſe the biſhop of *Bangor*, and *ſome other* biſhops, who have been as infamouſly *libelled* in *Oxford*, without any regard to their *Church of* England *epiſcopal* characters, are not quite ſo *regularly*, and *uninterruptedly* conſecrated as they ought to be—As to Dr. *Brimſtone*, no body is ſurprized at *this* from him, who has not been aſhamed, in a *printed* ſermon, to ſend into the world this *candid*, this *human*, this *charitable* and *chriſtian* paſſage.

But ſo it is now become the honour of the chriſtian *religion to be* hammer'd *into a thing* purely reaſonable. *And the* Church of England *has the peculiar misfortune, under the profeſſion of the pureſt faith, to ſee men made* TEACHERS *and* GOVERNORS *in her Communion, who either* deny *or* betray ALL *the great articles of the* chriſtian *religion. But it is to be remembred, that theſe men, though at preſent* vitally *united to it, as* extraneous adventitious *particles to the* human *body, we have been ſpeaking of, yet are not of the* Eſſence *of it, nor enter into its* Identity; *and when, at laſt, they are dropt from it,* IT MAY BE HOPED

Digitized by Google

HOPED, THERE MAY BE A GLORIOUS RESURRECTION WITHOUT THEM.

Pray obſerve, reader, that *theſe Men*, on whom this grievous charge is laid, *of* denying, *or* betraying ALL *the great articles of the* chriſtian *religion*, and *without whom* (it is hoped by this reverend paſtor of the *Church of England*) there may be a *glorious reſurrection*, are the TEACHERS and GOVERNORS of the *Church of England*. Well ſaid, *moſt orthodox epiſcopalian!*

The reverend Mr. *Vizard*, of the ſame college, was, laſt month, elected *proctor* of the univerſity for the enſuing year, notwithſtanding that he is obliged by a college ſtatute to take his *batchelor of divinity's* degree next *Term*, which by a ſtatute of the univerſity is made incompatible with the *proctorſhip*. To remove which obſtacle, the *preſident* and fellows deſign to *diſpenſe* with their *college ſtatute*; tho' by a clauſe in that ſtatute it is declared to be *indiſpenſable*. Leſt the reader ſhould be at a loſs to find out the meaning of this conduct, I think fit to acquaint him, that it is in order to exclude *another gentleman* from the *proctorſhip*, who has lately given a certain learned SCULL great offence.

TERRÆ-

Digitized by Google

TERRÆ-FILIUS. Nº XXXI.

Qui mihi Diſcipulus, Puer, es, cupis atque doceri,
Huc ades, hæc animo concipe dicta tuo. Qui mihi.

WEDNESDAY, *May* 1.

To all gentlemen SCHOOL-BOYS, *in his majeſty's dominions, who are deſign'd for the univerſity of* OXFORD, TERRÆ-FILIUS *ſends greeting:*

MY LADS,

I Am ſo well acquainted with the vanity and malapertneſs of you ſparks, as ſoon as you get out of your ſchoolmaſter's hands, that I know I ſhall be called *a fuſty old fellow*, and a thouſand ridiculous names beſides, for preſuming to give you advice, which I would not, ſay you, take, if I was a young fellow my ſelf.

But being a very publick-ſpirited perſon, and a great well-wiſher to my fellow-ſubjects, (whatever you may think of me,) I am reſolved, whether you mind what I am going to ſay, or not, to lay you down ſome rules and precautions for your conduct in the univerſity, on the ſtrict obſervation or neglect of which your future good or ill fortune will intirely depend: And, I am ſure, that you will thank me, *ſix* or *ſeven* years hence, for this piece of ſervice, however troubleſome and impertinent you may think it now.

For

Digitized by Google

For *method*'s ſake, I ſhall addreſs my ſelf herein to *ſuch* of you, as belong to the publick ſchools of *London* and *Weſtminſter*; but my admonitions will be equally uſeful to all of you in general.

I obſerve, in the firſt place, that you no ſooner ſhake off the authority of the BIRCH, but you affect to diſtinguiſh your ſelves from your dirty ſchool-fellows by a new ſuit of *drugget*, a pair of prim *ruffles*, a new *bob-wig*, and a *brazen-hilted ſword*; in which tawdry manner you ſtrut about town for a week or two before you go to *college*, giving your ſelves airs at *coffee-houſes* and *book-ſellers* ſhops, and intruding your ſelves into the company of *us men*: from all which, I ſuppoſe you think your ſelves your own maſters, no more ſubject to controul or confinement — Alas! fatal miſtake! ſoon will you confeſs that the tyranny of a *ſchool* is nothing to the tyranny of a *college*; nor the the *grammar-pedant* to the *academical* one: for, what ſignifies a *ſmarting back-ſide* to a *bullied conſcience*? What was BUSBY in compariſon to *De—l—ne*.

After you have ſwagger'd about town for ſome time, and taken your leave of all your old *aunts* and acquaintance, you ſet out in the *ſtage-coach* to OXFORD, with recommendatory letters in your pockets to ſome body or other in the college, where you are to be admitted, who introduces you, as ſoon as you get there, amongſt a parcel of *honeſt, merry fellows*, who think themſelves obliged in point of honour and common civility to make you *damnably drunk*, and carry you, as they call it, a CORPSE to bed: the next night you are treated as civilly again, and perhaps for three or four nights afterwards. This glorious way of living being new to you, it confirms the notion you had conceived, upon throwing away your *ſatchels*, that you are no longer *boys*, but *men*, at your own diſpoſal, and at liberty to follow your own inclinations.

But let us now ſuppoſe this *honey week* of jollity and drunkenneſs over; you are *admitted* into the college, and *matriculated* into the univerſity; you have

Digitized by Google

taken the *oaths* to obſerve the ſtatutes of both; you have ſubſcribed *thirty nine* articles of religion, and *paid your fees:* In ſhort, I will ſuppoſe you no longer ſtrangers, but *ſtudents*, adopted babes of our venerable ALMA MATER.

And now, young gentlemen, give me leave to put on my magiſterial face, and to inſtruct you how you are to demean your ſelves in the ſtation you are entered into, and what ſort of behaviour is expected from you, according to theſe *oaths* and theſe *ſubſcriptions.*

I know very well, that you go thither prepoſſeſs'd with a ſanguine (but ignorant) opinion, that you are to hold faſt your *principles*, whatever they are; that you are to follow, what in your *conſcience* you think *right*, and to diſclaim what you judge *wrong*; that this is the only way to thrive in this world, and to be happy in the next, juſt as your ſilly mothers and ſuperſtitious old nurſes have taught you: in the firſt place therefore, I adviſe you to ſhake off this *childiſh prejudice*, and to diſengage your ſelves from all ſuch ſcrupulous notions; for you may take my word for it, that otherwiſe it is a million to one that you miſcarry.

For, it a maxim as true as it is common, *ſo many men, ſo many minds*; but amongſt all the numberleſs, different opinions of mankind, there is never, at any one time, but one of thoſe opinions, which is call'd *orthodox*; if therefore you give your fancy the reins, and let your own judgment determine your opinions, what infinite odds is it, whether you happen to hit upon that ſingle, individual opinion, which is, at that particular *criſis* of time, in vogue, and which it is therefore your intereſt to eſpouſe?

But if, with all your diligence and ſincerity, you ſhould miſs this *rara avis*, this happy *phœnix opinion*, then farewel to all your future proſpects, to your eaſe, your reputation and good name for ever afterwards; I mean, if you are ſo weak, and ſo much bigot-

Digitized by Google

bigotted with education, as to think it your duty to *profeſs* what you cannot help *believing*.

Your only ſafe way therefore is to carry along with you conſciences *chartes blanches*, ready to receive any impreſſion, that you pleaſe to ſtamp upon them; for I would not have you adopt any particular ſyſtem, however popular and prevailing it may ſeem to be at preſent, becauſe it may alter, and then will prove fatal to you; for, as much as they talk of ſteddineſs and immutability of principles at OXFORD, every body knows that POPERY was for many ages the *orthodox* religion there; that *proteſtantiſm* (with much difficulty, and ſorely againſt their wills) ſucceeded it; that, not long ago, they were almoſt all WHIGS, and now almoſt all TORIES, and, for ought we know, will e'er long be WHIGS again. —Never therefore explain your opinions, but let your declarations be, that you are *churchmen*, and that you believe as the *church* believes.

For inſtance, you have ſubſcrib'd the the *thirty nine articles*; but never venture to explain the *ſenſe*, in which you ſubſcrib'd them; becauſe there are various ſenſes; ſo many, indeed, that ſcarce two men underſtand them in the *ſame*, and no *true churchman* in that, which the *words bear*, and in which they were *written*.

It is the peculiar unhappineſs of moſt *churches*, (however *excellent* and *well-conſtituted*,) that tho' all their doctrines are generally embraced whilſt *unexplained* and *unexamined*, yet when they are brought to the teſt of *natural reaſon* and *human philoſophy*, they meet with oppoſition, doubt, and incredulity; for which but one reaſon can be given, and that is, that being things *incomprehenſible* of themſelves, they are rendered the more ſo by the vain endeavours of weak men to *explain* them.

I need not very much inſiſt to you, upon the danger of explaining theſe doctrines your ſelves, or of truſting to any particular explications of others; becauſe there have been in all ages, and eſpecially in the

Digitized by Google

preſent, ſo many inſtances of learned, ſincere, and deſerving men, who have ſhip-wreck'd their fortunes as well as their reputations upon this rock; and I have leſs occaſion to warn you againſt it, becauſe there is a bill, now depending in parliament, very judiciouſly INTITLED, A bill for the *ſuppreſſion of blaſphemy and profaneneſs*; by which, if it paſſes, all perſons will be prohibited to *write* or *adviſedly to ſpeak* upon any points of faith diſagreeably to our religion, *as by Law eſtabliſh'd*. And therefore,

I will only adviſe you to ſuppreſs, as much as poſſible, that buſy ſpirit of *curioſity*, which too often fatally exerts itſelf in *youthful breaſts*; but if (notwithſtanding all your *non-inquiſitiveneſs*,) the ſtrong beams of truth will break in upon your minds, let them ſhine inwardly; diſturb not the publick peace with your private *diſcoveries* and *illuminations*; no, if you have any concern for your welfare and proſperity, let ARISTOTLE be your guide abſolute in *philoſophy*, and ATHANASIUS in *religion*.

TER-

Digitized by Google

TERRÆ-FILIUS:

Or, The SECRET

HISTORY

OF THE

University of *Oxford*;

IN

Several ESSAYS.

To which are added,

REMARKS upon a late Book entitled, *University Education*, by R. NEWTON, D. D. Principal of *Hart-Hall*.

VOL. II.

He is departed, *indeed*; *but his* Ghoſt *ſtill hovers about the Ground, haunts the Place of his wonted Abode*, diſturbs *the ſeveral Apartments with* unſeaſonable *Viſits and ſtrange Noiſes, and* ſcares *all thoſe who never expected his* Return *to* this Region *any more*.

NEWTON's Univ. Educ.

LONDON:

Printed for R. FRANCKLIN, under *Tom's Coffee-Houſe*, in *Ruſſel-Street*, *Covent-Garden*.

M.DCC. XXVI.

Digitized by Google

Digitized by Google

TERRÆ-FILIUS. Nº XXXII.

Diſce, docendus adhuc quæ cenſet Amiculus.
Hor.

SATURDAY, *April* 14.

TERRÆ-FILIUS's *advice to all gentlemen* ſchool-boys, *&c. continued.*

MY LADS,

IN POLITICKS my advice is the ſame as in RELIGION; not to let your own upſtart reaſon domineer over you, and ſay, You muſt obey *this king*, or you muſt obey *that king*; or you muſt be of *this party*, or *that party*: inſtead of that, follow your *leaders*; obſerve the cue which they give you; ſpeak as they ſpeak; act as they act; drink as they drink, and ſwear as they ſwear: comply with every thing which they comply with; and diſcover no ſcruples which they do not diſcover.

"But (ſays one of you, ſmartly) I am a TORY, "and all my family have been TORIES; my *grandfa-* "*ther* loſt his eſtate againſt OLIVER CROMWELL; "my father was a great ſufferer for King JAMES II. "and I my ſelf had my *head broke* in defence of "Dr. SACHEVERELL, before I was *eight* years old; "what therefore have I to fear at OXFORD? Is it not "the *ſame*, that it has been repreſented to me? And, "if it is, what hurt can my *principles* do me there?"

Not ſo faſt, (I beg of you.) my dear little *Spit-fire*; you have too much of that mettle in you, which is

Digitized by Google

natural to your *party*. I grant you, that at preſent your *principles* will not incommode you there; but who knows how ſoon ſome *exigency* or other may oblige them to diſpenſe with their OATHS, and their DECREES again? Is it not therefore better to reſerve your ſelf ſo, as to be able, with a good grace, to go into any intereſt that ſhall happen to be *uppermoſt*?

Says *another* of you, "I am a WHIG, and have "the GOVERNMENT on my ſide; king GEORGE and "his MINISTRY will never ſee their beſt friends per"ſecuted and torn to pieces for profeſſing and adher"ing to thoſe *principles* which fix'd the *crown* upon "HIS head, and THEM *in his favour*; which have hi"therto defended him againſt all the attempts of *his* "enemies, and which *alone* are his protection againſt "all their future attempts."

My good lad,

This is a very *natural* and a very *reaſonable* ſuppoſition; but as natural and reaſonable as it is, I would not have you too far rely upon it, nor hazard the welfare of your whole life, upon the *ſtrongeſt obligations* that *any prince* or *any miniſtry* can poſſible lie under to ſupport you.

We live indeed under a *proteſtant king*, and a ſet of *whiggiſh miniſters*, whom I call ſo, becauſe his *ſucceſſion* and their *adminiſtration* were brought about, under God, by the ſtruggles, the ſufferings, and indefatigable application of *that* PARTY: We have *his* own *royal word* from the throne too, *That he will never forget* thoſe perſons * *who diſtinguiſhed themſelves by their zeal upon this occaſion.*

From all which we had the greateſt reaſon in the world to hope, that, having with the utmoſt difficulty, and even not without bringing our *lives* and our *eſtates* in danger, accompliſh'd our deſires, and eſtabliſh'd a PROTESTANT KING to reign over us, we ſhould have

* See his majeſty's firſt ſpeech to his parliament.

Digitized by Google

have all those *grievances* redressed, and all those *discouragements* removed, which we dreaded in a POPISH KING, and for which alone the PROTESTANT SUCCESSION was justly undertaken, strenuously pursued, and at length gloriously compleated.

What of this nature has been done, I leave every one to judge; but I am sure, there is ONE THING left *undone*, and that is, *the securing to those persons, who stickled zealously for the present government*, before it was establish'd, *those* common rights and privileges, *which*, now it is establish'd, *his majesty's* worst-affected subjects *enjoy above them*, — I mean the VISITATION OF THE UNIVERSITIES.

For, 'till this is done, to call your self a Whig at OXFORD, or to act like one, or to lie under the suspicion of being one, is the same as to be *attainted* and *outlaw'd*; you will be discourag'd and brow-beaten in your own college, and disqualify'd for preferment in any other; your company will be avoided, and your character abused; you will certainly lose your DEGREE, and at last, perhaps, upon some pretence or other, be expell'd.

Why this REFORMATION *of the universities* has been thus long delay'd, several reasons have been assign'd; but whether any of them are the true ones, is very much to be doubted. *Some* impute it to the multiplicity of affairs which have, from time to time, engag'd all the application of the government, ever since his majesty's accession; *which is frivolous.* — *Others* say, that the government would willingly restore them to their duty by *fair means*, and therefore gives them time to wear off the virulence of their distemper; *which is impossible, as any* good physician *may judge of their case.* — *Some* again are so wicked, or so silly, as to talk of private compacts and stipulations between the *universities* and the *ministry*; *but a ministry must be very* weak *indeed to suffer themselves, by stipulation, to be railed at all the year round, as well as their* master; *which shews the absurdity of such a suspicion.* — The members of the *university* themselves seem

ſeem to attribute it to this only, (*viz.*) that the *government* is *afraid* to meddle with them; to ſuch a heighth of boldneſs are they come: and I leave it to thoſe, who who govern us, to judge what ſort of puniſhment ſo inſolent a charge deſerves.

If this be our caſe, we have brought ourſelves into a fine condition indeed; we have at an immenſe coſt and trouble got our necks out of one yoke, to put them into a worſe: But bleſſed be god, it is *not quite* ſo bad with us yet; *tories*, and *jacobites*, and *papiſts*, we know, make it the greateſt part of their religion to be led by the noſes, and cajol'd by the *clergy*; but a WHIGGISH PRIEST-RIDDEN miniſtry *is* ſuch a monſter, as I hope even this age, fruitful as it *is of* monſters, will never produce!

The *whiggiſh* denomination *owes* its birth to the expulſion of *tyrants*, and the *extirpation* of tyranny, eſpecially of *eccleſiaſtical tyranny*, which is the moſt grievous of all evils, becauſe it includes in it the ſervitude both of body and ſoul, and ſeizes at once upon our conſciences and our eſtates, which *civil tyranny* does not.

Whoever therefore, in any age, has acted upon this glorious principle of delivering mankind from *ſlavery* and *oppreſſion*, is a WHIG; in which number BRUTUS, NASSAU, and BRUNSWICK ſhine forth with moſt diſtinguiſh'd luſtre; and methinks it is a ſort of treaſon againſt a government, which is eſtabliſhed upon WIGGISM, to inſinuate, *that they are afraid of provoking a paltry neſt or two of* pedants *and* humouriſts.

I have been pretty long, *my lads*, upon this point, which I think a very *material* one. I will conclude it thus:

Whatever private reaſons there may be why the *univerſities* are not yet reformed, be not *too noiſy*, and *boiſterous* for the *preſent government*, (however inwardly concerned for its proſperity,) till you hear of a VISITATION.

TER-

Digitized by Google

TERRÆ-FILIUS. N° XXXIII.

— Si quid novisti rectius istis,
Candidus imperti; si non, his utere mecum. Hor.

WEDNESDAY, *May* 8.

TERRÆ-FILIUS's *Advice, &c. continued.*

MY LADS,

THERE are still *two* or *three* more points, upon which I believe my advice will not be improper.

The first of these, which I shall mention, relates to the MAGISTRATES and SENIORS of the university; and more especially to the MAGISTRATES and SENIORS of your own Colleges.

There is no society in the world without *scandal-mongers* and *tale-bearers*, who make it their chief business to fetch and carry idle stories of their *betters*; a vice too conspicuous at *Oxford!* which abounds with this sort of men, who run *poking* into every corner of the town to pick up little calumnies against their *tutors* and *Governors*, and make them their evening entertainment over a tankard of * COLL. and a pipe of tobacco.

Whenever you hear any thing of this nature, let it go in at one ear, and out of the other; never report

* College Ale.

Digitized by Google

port it again, nor make any enquiries into the truth of it, but implicitly *believe* it to be a *lye*, and ſwear roundly that you *know* it to be ſo. I have often ſeen this method practis'd with great ſucceſs; for it immediately circulates amongſt the *grave ones*, that *ſuch a doctor* was the ſubject of diſcourſe in *ſuch a company* upon *ſuch a night*, and that *ſuch a one* defended his character againſt all the reſt of the company — Whereas, if you liſten to any of theſe reports, and run goſſiping about with them from one to another, with *what d'ye think*, Jack, *I heard laſt night of doctor ſuch a one?* Or, *I'll tell you what*, Tom, *but be ſure not to tell any body again*, &c. — I ſay, if you do thus, you may depend upon it that it will infallibly come to the *doctor*'s ears; that you will be looked upon as the original authors, not the reporters only, and will unwarily treaſure up to your ſelves vengeance againſt the day of vengeance.

Leave no ſtone unturned to inſinuate your ſelves into the favour of the HEAD, and *ſenior-fellows* of your reſpective colleges; what I have ſaid, in the foregoing Paragraph, if duly obſerved, will mightily conduce to this. Whenever you appear before them, conduct your ſelves with all ſpecious *humility* and *demureneſs*; convince them of the great veneration you have for their Perſons, by *ſpeaking very low*, and *bowing to the ground at every word*; wherever you meet them, jump out of the way with your *caps* in your hands, and give them the whole *ſtreet* to walk in, let it be as broad as it will. Always *ſeem* afraid to look them in the face, and make them believe that their preſence ſtrikes you with a ſort of awe and confuſion: But, above all, be very conſtant at CHAPEL; never think that you *loſe too much time* at Prayers; or that you *neglect your ſtudies* too much, whilſt you are ſhewing your reſpect to the *church*.

I have heard indeed that a former PRESIDENT of St. *John*'s college, (a whimſical, irreligious, old Fellow,) would frequently JOB his ſtudents for going con-

Digitized by Google

conſtantly *three* or *four* times a day to chapel, and *lingering* away their time, and robbing their *Parents*, under a pretence of ſerving *God* — But as this is the only inſtance I ever met with of ſuch an HEAD, it cannot overthrow a general rule.

Never puzzle your brains about *philoſophy*, *mathematicks*, *ethicks*, *hiſtory*, and ſuch like *lay-ſtudies*; but read the *fathers*, the *orthodox* FATHERS, I mean, (for even ſome of the FATHERS have been *hereticks*,) and learn from thoſe primitive old gentlemen what a pack of *aſſes* and *blockheads* TILLOTSON, and BURNET, and HOADLY, and FLEETWOOD, and the reſt of our *modern upſtarts* are, when compared with the great LUMINARIES of thoſe antient times.

Another thing very proper in order to grow the favourites of your HEADS, is firſt of all to make your ſelves the favourites of their FOOTMEN, concerning whoſe *dignity* and *grandeur* I have ſpoken in a former paper.

You muſt have often heard, my lads, of the old proverb, *Love me, and love my dog*: which is not very foreign in this caſe; for if you expect any favour from the *maſter*, you muſt ſhew great reſpect to his *ſervant*.

Have a particular regard how you ſpeak of thoſe *gaudy things* which flutter about *Oxford* in prodigious numbers, in ſummer time, called TOASTS; take care how you reflect on their parentage, their condition, their Virtue, or their beauty; ever remembring that of the Poet,

Hell *has no* Fury *like a* Woman ſcorn'd,

Eſpecially when they have *ſpiritual bravoes* on their ſide, and old *lecherous bully-backs* to revenge their cauſe on every audacious contemner of *Venus* and her altars.

Not long ago, a bitter lampoon was publiſhed upon the moſt celebrated of theſe *petticoat-profeſſors*; as ſoon as it came out, the town was in an uproar,

and

Digitized by Google

and a very ſevere Sentence was paſſed upon the author of this anonymous libel: to diſcover whom no pains were ſpared; all the diſguſted, ill-natured fellows in the univerſity were, one after another, ſuſpected upon this occaſion. At laſt, I know not how, it was peremptorily fixed upon *one*; (whether *juſtly*, or not, I can't ſay; but the parties offended reſolved to make an example of *ſome body* for ſuch an enormous crime, and *one* of them (more enraged than the reſt) was heard to declare, that, right or wrong, that *impudent ſcoundrel* (mentioning his Name) *ſhould be expelled*, by G—d; and that SHE *had intereſt enough with the* PRESIDENT *and* SENIOR FELLOWS *of his college to get his buſineſs done*. Accordingly, within a year after this, he was (almoſt unanimouſly) *expelled from his Fellowſhip*, in the preſence of ſome of the perſons injured, who came thither to ſee the execution.

Felix, quem faciunt aliena pericula *cautum*,

was the *Theſis* pitch'd upon by the *excluding doctors* for the *undergraduates* to moralize upon, in a publick exerciſe upon this occaſion; and as it is a very wholeſome maxim, I leave it, *my little lads*, to your ſerious meditation.

I have but one thing more to mention to you, which is, not to give into that fooliſh practice, ſo common at this time in the univerſity, of *running upon tick*, as it is called. Raw, unthinking young men, having been kept ſhort of money at ſchool, and ſent, perhaps, to the univerſity with a ſmall allowance, are notwithſtanding ſtrangely fluſhed with the change of their condition, and care not how extravagant they are, whilſt they can ſupport their extravagancies upon *truſt*; eſpecially when they have numberleſs examples before their eyes, of Perſons in as mean circumſtances as themſelves, who *cut a taring figure in ſilk-gowns*, and *boſh it about town in lace ruffles, and flaxen tye-wigs*. They never conſi-

der

Digitized by Google

der that they pay at leaſt *cent. per cent.* for their credit; and that the expence of one year's living in this manner, will amount to as much as their parents can allow them for *five* or *ſix*; nor that the continual dunnings and inſolent menaces of their creditors at the end of *three* or *four* years, at furtheſt, will make them weary of their lives, afraid to walk abroad, and uneaſy at home; that it will, at length, reduce their *fellowſhips* to ſequeſtration, and themſelves to miſery and ruin.

How many hopeful young men have been ruined in this manner, cut ſhort in the midſt of their philoſophical enquiries, and for ever afterwards rendered unable to recover themſelves out of their incumbrances, ſo as to purſue their ſtudies again with a cheerful heart, and without interruption?

It is a merry ſaying, which they have at OXFORD, when any tradeſman is grown rich by truſting the ſcholars, *that his* FAITH *has made him whole.*

But I have one reaſon in particular for cautioning you againſt this practice; for, if it ſhould be your misfortune to become obnoxious to the *governing part* the univerſity, or of your own colleges, and they ſhould find out, that you are involved in debt; to get rid of your troubleſome company, they will halloo your creditors upon you, and either force you to abandon the univerſity, or to change your *college* for a *goal*, confining you to more rigorous *ſtone-walls*, and to *ſhorter commons.*

Such things, I aſſure you, *my lads*, as ill-natured as they may ſeem, *have* been done; and (as a noble Lord ſaid) what *has been*, you know, *may be.*

My WHOLE ADVICE, in a few words, is this.

Let your own intereſt, abſtracted from any whimſical notions of *conſcience*, *honour*, *honeſty*, or *juſtice*, be your guide; conſult always the preſent humour of the place, and comply with it; make your ſelves popular and beloved at any rate; rant, roar, rail, drink, wh—e, pray, ſwear, unſwear, forſwear; do any thing, do every thing that you find *obliging*;

Digitized by Google

do nothing that is otherwiſe; not let any conſiderations of *right* and *wrong* flatter you out of thoſe courſes, which you find moſt for your advantage.

I have only to add, that if you follow this advice, you will ſpend your days there not *only* in peace and plenty, but with applauſe and reputation: If you have any ſecret good *Qualities*, they will be pointed out in the moſt glaring light, and aggravated in the moſt exquiſite manner; if you have ever ſo many *ugly ones*, they will be either palliated, or jeſuitically interpreted into *good ones* — Whereas on the contrary, if you deſpiſe and reject theſe wholeſome admonitions, violence, diſreſt, and an *ill* name, will be the rewards of your *folly* and *obſtinacy*; it will avail you nothing that you have inrich'd your minds with all ſorts of uſeful and commendable *knowledge*; and that, as to *vulgar morality*, you have preſerved an unſpotted character before men: Theſe things will rather exaſperate the *holy men* againſt you, and excite all their cunning and artifice for your deſtruction; the *leaſt frailties*, humanity is prone to, will be magnify'd into the groſſeſt of all wickedneſſes; and the *beſt actions*, our nature is capable of, will be debaſed and vilified away.

And now do, *even as it ſhall ſeem good unto you.* Farewel.

TERRÆ-FILIUS.

TERRÆ

TERRÆ-FILIUS. Nº XXXIV.

——*nam perfectissimus horum,*
Si quis Aristotelem *simulem vel* Pittacon *emit,*
Et jubet archetypos pluteum servare Cleanthas.
Juv.

SATURDAY, *May* 11.

BETWEEN two and three months ago, I took a trip to OXFORD, where I continued in *incog.* for some days; and as I thought it might be the last time that I should ever set my feet upon that *learned* and *religious* ground, I resolved to see every thing there, which was esteemed curious and worth observation.

Accordingly, I went with two or three friends, who were members of the university, to the *musæum,* (vulgarly called the *Nick-nackatory,*) to the new *printing-house,* and the *theatre*; at the last of which places the *fair young lady* who keeps the door (and who is said to come of a *good family*) shewed me that antiquated *machine,* where my predecessors, of witty memory, gained such immortal reputation.

It cannot be thought strange, that I was somewhat chagrined to behold that noble structure, in which our family have so eminently distinguished themselves for the entertainment of multitudes, and the correction of vice, appropriated to the mercenary use of maintaining the *bastards* of a *superannuated libertine.*

Digitized by Google

When we had ſatisfied our curioſity as to theſe *publick buildings*, we went our circuit to all the colleges, and ſaw every thing in them, which was remarkable; as, the *new quadrangles* at *Chriſt Church* and *Univerſity Colleges*; the new *chapel*, and the *new library* at *Queen's*; the *gardens* at *New College*; the fine *altar-piece* at *All-Souls*; and the *Devil* over *Lincoln*; but as St. *John's* college afforded us moſt amuſement, I took an exact journal of the curioſities I met with there, and will make them the ſubject of this day's paper.

We went in at the *Back-gate*, and walked through the grove, which is very pleaſant; but looking on my *right* hand, as we went ſlowly along, I miſſed the old *Ball-Court*, where I have had many a game at *Fifes*, when I was a young man. I asked one of my friends, who was a fellow of that college, how it came to be pulled down; who told me that the *preſident* having ſome time ago a mind for a *ſummer-houſe* in his garden, to be built at the expence of the college, demoliſh'd it for the ſake of the ſtones, which were to ſerve for a foundation to this new projected edifice; though it was pretended to be done to prevent the ſcholars from *lingering* away their time, and neglecting their ſtudies; but afterwards the fellows denying to grant as much money for the building of this *ſummer-houſe* as the *preſident* demanded (which ſome people ſay was *two hundred pounds*) the deſign was dropt, and the ſtones were applied to another uſe.

Then we went into the *Batchelor's Grove*, and the *maſter's* garden, but ſaw nothing remarkable there, ſave only that they were like to have but very little *wall-fruit* this year.

From thence we went into the *inner quadrangle*, which my friend told me was built at the ſole charge of archbiſhop LAUD, who was formerly *preſident* of of this college; in conſideration of which munificent benefaction, and his other great ſervices to the church and nation, the reverend Dr. DELAUNE, his worthy

Digitized by Google

worthy ſucceſſor, has cauſed a publick oration to be annually made to his memory on the tenth of *January*, which was the day of his MARTYRDOM.

This *quadrangle* is an handſome piece of building, only too low, it being but one ſtory high, except the Garrets; for which this reaſon is traditionally handed down to us, *viz.* that the old *quadrangle* was no higher, and the modeſt archbiſhop ſaid, *that he would not* overlook *his* Founder.

When we had looked round this *quadrangle*, my friend, the fellow, asked me whether I would now ſee the *library*, which was *juſt by*, or ſee the *reſt* of the college *firſt*. *I choſe to ſee it laſt*, and ſo from thence went into the *chapel*, which is adorn'd with a new *altar-piece*, and an *organ*, but the *candleſticks* upon the communion table are too ſmall, and want to be new caſt, which my friend told me was to be done, as ſoon as they could get any body to pay for it; whereupon I could not forbear recommending a method which is practiſed abroad upon the ſame occaſion.

One of the *holy candleſticks* at a church in *Antwerp* being ſtolen away, the dimenſions of it are chalked out upon the wall, and under it are placed words in *Latin*, to this effect; *If any perſon, whoſe conſcience is burthened with any grievous ſin, will come and give a ſilver candleſtick of the ſame ſize with this drawn out upon the wall, he ſhall be abſolved from the ſame.* A gentleman of my acquaintance told me that he ſaw this at *Antwerp* about half a year ago.

But to return to my account: In the *chapel* are ſeveral curious epitaphs and inſcriptions, two whereof I was wonderfully delighted with, and therefore I will give them to the publick.

The firſt is upon one Mr. RICHARD LATEWAR, who was killed in a LATE WAR, which is as follows:

A SERO BELLO DIVES, DURUSQUE *vocatus*,
A SERO BELLO *nomen & omen habes.*

Digitized by Google

The other is upon a fat old gentleman, who (my friend told me) loved a bottle very well, and never failed to take one every night; but being a *ſlow walker*, his companions uſed always to ſend him to the tavern half an hour *before* them; in alluſion to which his friends, when he died, put only this inſcription upon him,

PRÆIVIT.

The next place my friend ſhew'd me was the CELLAR; which is a large new *brick vault*, and runs all the length of the HALL, under which it lies; he told me that the FELLOWS valu'd themſelves for having the beſt *ſingle* and *double* COLL in the univerſity; to convince me of which, he pegg'd ſeveral buts, and gave me a glaſs of each to taſte; which, I muſt ſay, was excellent ale indeed.

From the CELLAR we went to the COMMON ROOM, between which there is a firm and conſtant alliance; it is a large handſome room, and, as I am told, is the ſcene of a great deal of learning, and a great many *puns*.

Then we ſaw the *preſident's* ſtables and *coach-houſe*: upon which, I ask'd how many horſes Mr. PRESIDENT drove with; when, to my ſurprize, I was inform'd that he never did keep a COACH; but they told me, that the College built this *coach-houſe* for him, upon a proſpect, which, *as it was ſaid*, he once had of marrying a rich WIDOW, whoſe name I have quite forgot.

Then we went back to ſee the LIBRARY; but as we were going through the *old quadrangle*, my friend pointed up to the *turret* over the *gate*, and told me that there the *college ſtock* was kept againſt any loſſes which it might ſuſtain; but it is generally ſuſpected, that if any occaſion ſhould oblige them to open the CHEST (of which the *burſar* and ſeveral others have a key) the ſums depoſited there would fall very ſhort of what ſome perſons ſuppoſe to be there.

On

Digitized by Google

On the top of this *turret* there is a little hole thro' the battlements, which, it is ſaid, one of OLIVER's cannon-ſhot made, when he beſieg'd *Oxford*.

The LIBRARY of *St. John*'s college is looked upon as one of the greateſt *curioſities* in the univerſity, and always ſhew'd to ſtrangers as ſuch; it is compos'd of two long rooms, which are call'd the *inner* and *outer libraries*; the latter of which is filled with a great collection of valuable books, particularly, the works of antient writers, ſuch as *fathers, commentators, caſuiſts, ſchool-divines, controvertiſts, metaphyſicians*, and *mythologiſts*, beſides other leſs conſiderable *authors, as wits, poets*, and *hiſtorians*, who ſtand at the upper end of the room, in a *claſs* by themſelves, which is call'd the LINGERING CLASS; amongſt which (having the curioſity to take down ſeveral of theſe *trifling* volumes) I found the biſhop of *Peterborough's* hiſtory of *England*, with a moſt impudent inſult upon the learned author, written upon a blank leaf at the beginning of the firſt volume, and continued there for ſeveral years, which, out of regard to the preſident and fellows of that college, who permitted it to ſtand there, I will not tranſmit to poſterity.

We then went into the *inner* room, which is famous for the *manuſcripts, archives*, and curious *trinkets*, which it contains; the moſt remarkable of which are as follows;

St. John *the* Baptiſt's *thigh-bone.*

The ſkin of a lamb, which was yean'd in Port-Meadow (*juſt by* Oxford) *with ſix legs, ſtuff'd.*

A Staffordſhire *almanack, in wood.*

An old-faſhion'd high-crown'd Hat, worn by one of the antient family of the Symes, *and given to the college by widow* Symes *of* OXFORD.

A bird of Paradiſe, dead.

Several large ſtones, taken out of a bullock's maw.

Another large ſtone, taken from biſhop KING, *in a golden caſe, with a cryſtal on the top of it, given by the reverend Dr.* DELAUNE.

Several

Digitized by Google

Several manuſcripts of the before-mention'd archbiſhop LAUD; *and*

Several fine maſs-books *upon vellum, adorn'd with letters of gold, and other gaudy colours, as alſo with pictures repreſenting* Father, Son, *and* Holy Ghoſt, *in various manners.*

A Syſtem of the Chineſe *religion, written upon the bark of a tree in* unintelligible *characters.*

A fine picture (exactly to the life) of King CHARLES *the* Firſt, *done with a Pen, containing all the* Pſalms *in a legible hand*;—of which there goes this memorable ſtory, *(viz.)* that King CHARLES the *Second* being at *St. John's* college, and *ſeeing* this picture of his father, begg'd it of the college, and promis'd, in return, to grant them whatever requeſt they wou'd make; which they conſented to, gave the King the picture, and requeſted his Majeſty to—*give it them again.*

But the moſt valuable piece of antiquity there, or in the whole world, is

The genealogical pedigree of the STUARTS, demonſtrating their divine hereditary right to *theſe* kingdoms, in an uninterrupted line from ADAM to King *CHARLES the Firſt*; — which I wonder has not yet been printed for the utter deciſion of that controverſy, and the confutation of the *proteſtant ſucceſſion.*

I alſo ſaw out of a window in this *library* the *three* famous *Trees*, which ſpring from one *root*, and have ſtood there undecay'd ever ſince the foundation of the college, which (according to tradition) it occaſion'd.

TERRÆ.

Digitized by Google

TERRÆ-FILIUS. N° XXXV.

Viſam Britannos Hoſpitibus *feros.* Hor.

WEDNESDAY, *May* 15.

NOthing ought to be more cultivated and eſteemed more ſacred in ſchools of literature, than *civility* and *good manners*; without which, learning is but a very aukward and diſagreeable accompliſhment. A ſcholar of unpolite and booriſh converſation, is, at beſt, like a diamond before it comes into the lapidary's hands, of intrinſick value indeed, but ſo much diſguis'd by the roughneſs of its outſide, that few people can diſcover its worth.

I am afraid that our country will never ſhake off the infamy, which it has long lain under, of being fierce and inhuman towards *ſtrangers*, in which the greateſt point of *good manners* conſiſts, and in which moſt nations excel us. We are naturally of a ſurly, ill-natur'd, moroſe temper; and as far as I can find, *education*, which improves other people, make *us* worſe; for this brutiſh temper of mind is no where in *England* ſo conſpicuous as in our UNIVERSITIES, which are filled with a crowd of *churls* and *pedants*, who, being full of themſelves, deſpiſe all the world beſides; and kick and ſpurn at all ſtrangers that incroach upon their territories, looking upon them as *ſpies* and *informers*.

I was once at a coffee-houſe in *Oxford* when a *foreigner* came in, and ſeeing a grave doctor ſitting by the

Digitized by Google

the fire-side, approached and accosted him in an handsome manner in *Latin*, telling him that he was a stranger; that he could not speak *English*, and should be glad to hold some conversation with him concerning the university, which he came to see. The doctor, for answer, gave him every now and then an ugly look, as if he was afraid of his pocket, and coldly reply'd to all the gentleman said or asked, *etiam domine*, or *non domine*, *ay sir*, or *no sir*, without giving him any satisfaction in what he desired to be informed of; in the mean while all the company was whispering and grinning, and staring at him; *Who is that impudent fellow there?* says one; *D—n him!* says another: *By his assurance, I believe, he is an* HANOVERIAN. At last, he went away with astonishment in his face, surpriz'd, no doubt, to find a place, which he had heard so much renown'd for learning, fill'd with such *grey-headed novices* and *reverend hottentots*.

But the most flagrant instance of their deportment to *strangers* happen'd about three or four years ago, when some *german* and *french* gentlemen, belonging to baron *Bothmar*, came to see the university. They had not been there long before a populous scandal was invented and reported about town, that these gentlemen had, *at such a time*, and in *a such place*, (for the best *lyars* are always particular,) *drunk damnation* to the university in a bumper, and kill'd a poor drawer, by forcing him to drink king GEORGE's health upon his knees, *against his conscience*; which were two equally heinous crimes. This story was immediately known in every corner of the university, and they could not walk the Streets without being publickly insulted, having continually, when they went out of doors, a mob of BLACK-COATS at their heels, crying, *down with them!* These are the Rascals, *that drank damnation to the university*; which continued for several days. At last, as they were going through *All-Souls* college one afternoon, several jovial blades, who were sitting there over a pipe and a bottle, jump'd out of the window, and pelting them out

of

Digitized by Google

of the college with large ſtones, followed them to their lodgings, and ſtaid before the houſe two or three hours together, crying out, *d—n all* STRANGERS! *particularly* FRENCHMEN *and* HANOVERIANS! and ſwearing, *that they would have their blood, before they went away.*

The next Day the gentlemen (hearing upon what account they were thus inhumanly treated, and being conſcious to themſelves that they did not deſerve it) went to Dr. *Dobſon, Preſident* of TRINITY college, who was at that time *pro-vice-chancellor*, and acquainted him with the outrage committed upon them by the ſcholars, and upon what pretence; at the ſame time they all took an oath that none of them, nor any in their company did, at any time, *drink damnation to the univerſity*, or any words to that effect; and therefore demanded ſatisfaction for the affronts they had receiv'd: But they were told by that *worthy magiſtrate*, that, in all probability, the gentlemen were in liquor (a very excuſable thing in the univerſity!) or they would not have been guilty of ſuch a piece of rudeneſs; and therefore it would be hard to puniſh them for it. Thus were they diſmiſſed without any reparation, even that common one of having their *pardon asked.*

If this was not a ſufficient ſpecimen of their brutality to STRANGERS, I could produce out of their own hiſtorians, various inſtances of an implacable ſpirit always prevailing amongſt them againſt *aliens* of all ſorts, even *Jews*, *Papiſts*, and the beſt of churchmen: but I forbear to do it, being ſenſible that many people will ſay they ought to be commended, inſtead of ridicul'd; for what I ſhould alledge and prove againſt them; it being the great and diſtinguiſhing characteriſtick of a *true-born Church-of-england man*, to love none but his *own country*, and his own religion.

Neither do I find that theſe *trencher-caps* are more *polite* to their own dear country-men, than they are to *foreigners*, or make a whit the better figure in the *engliſh*

Digitized by Google

engliſh beaumonde than in the memoirs of *travellers*; they ſuck in four dogmatical principles as ſoon as they come to college, and being, for the firſt years, obliged to ſubmit to the ſtarch'd pedantry and caprice of *ſuperiors*, they expect the ſame formalities, and the ſame adulation, when they come to be of the ſame *ſtanding*, which they paid themſelves; in ſhort, *pride, petulancy*, and *ill-breeding*, are the firſt and laſt leſſons which they learn at the univerſities.

To what elſe can it be imputed, that ſo many of our country *curates* and *vicars* are juſt ſuch ill-manner'd clowns as thoſe they preach to, unfit for the converſation of the town, the court, or of any civiliz'd aſſembly? They know nothing of the world, and it would be very well if the world knew nothing of them; they have mean, groveling, vulgar ſouls, and yet we may obſerve in them a very plentiful leven of pride and ambition; they are never ſatisfied with the reſpect which is paid them, any more than they are with their *tithes* and wages. Unconſcionable wretches! who unlike all other *tradeſmen*, expect at the ſame time your *hats*, and your *money* too!

It cannot be deny'd that there are, amongſt the *clergy*, ſome as well bred, candid, and accompliſh'd men, of as fine ſenſe, as noble principles, and liberal knowledge as amongſt the *laity*, *though not ſo many*: but it muſt alſo be confeſſed that they owe none of theſe advantages to their *academical* erudition, ſtrictly conſidered, but either to a generous, innate temper of mind, which deſpiſes all reſtraints in the purſuit of *truth*; or elſe to converſation with the polite, and the ſtudy of men, having firſt quitted thoſe muddy fountains of *ill-nature* and *falſe knowledge*.

Doctor SWIFT ſays, (if the *project for the advancement of religion* be his,) "That if no advantage of "knowledge can be had from thoſe places, (meaning the univerſities;) the time there ſpent is at beſt utterly "loſt, becauſe every *ornamental* part of education is "*better* taught elſewhere.

I am

Digitized by Google

I am glad to find that the fair ladies of *England* have, of late years, ſo much altered their opinion of the gentlemen of the *black robe*, and of an univerſity education. In days of yore, which were days of ignorance, barbariſm, and ſuperſtition, nothing was thought ſo engaging and agreeable amongſt them as an handſome young *clerk*; for which I could give three or four reaſons; but one will be ſufficient.

The *clergy* enjoyed, at that time, all that ſovereign plenitude of power, which their mouths water to enjoy now; and therefore they would ſuffer none to be *well dreſs'd*, or *well fed*, or to talk *common ſenſe*, but themſelves; a good dinner was called *pampering the fleſh*; a good ſuit of cloaths, or a clean ſhirt, was *pride*, and taking too much care of that vile *Tabernacle* of *clay*, the body; and all freedom of converſation was *hereſy*, and the *workings of carnal reaſon*, by which means they kept the poor laity, in great meaſure, out of female affections, and engroſſed them to themſelves.

But we have long ſince ſhaken off our yoke, and amongſt other bleſſings, which we owe to the *reformation*, I ſhall always eſteem it no ſmall one, that we may now be as *ſmug* and as *ſleek*, and every way as well qualified to keep the ladies company, without going to the univerſity, as with it; nay, I think it cannot be deny'd that we have much the advantage of them; nothing being more common than to hear a ſmart damſel reprimand a young ſprig of learning for his rudeneſs thus; *it is juſt like your* OXFORD *manners*.

An *Oxford ſcholar*, in the mouths of moſt women of ſenſe, is only another word for a wild, ill-bred, aukward animal; and whatever conqueſts they might formerly boaſt of, the chief favours they receive now are from their *laundreſſes* and *bedmakers*; or from their *daughters*, who are the TOASTS of the univerſity, and the only objects of their gallantry.

Digitized by Google

All the concluſion, which I deſire to draw from this paper, is, that our *univerſity ſmarts* are not the *fineſt gentlemen* in the world.

TERRÆ-FILIUS. N° XXXVI.

—— *Homos erit huic quoque* POMO. Virg.

SATURDAY, *May* 18.

KNowledge has been repreſented, by many profound adepts in *Hierogliphicks*, under the figure of a TREE, bearing various kinds of fruit (which, I ſuppoſe, was firſt taken from the famous TREE of the KNOWLEDGE of *good* and *evil* in the garden of EDEN;) and I remember, when I was an idle ſchool-boy, that inſtead of minding my leſſon, I was wonderfully delighted with gazing upon that *learned tree*, ſo accurately delineated in my *Lilly*'s grammar, with ſeveral little boys about it, ſome climbing up, others ſitting upon the boughs, and others ſtanding upon the ground, with their hats up to catch the *apples* from thoſe above.

This philoſophical *apple-tree* (which is certainly the choiceſt *fruit-tree* in the world) is naturally of a more *ſouthern* extraction, and would not be reconcil'd to our cold *northern* climate, ſo as to thrive or come to any tolerable perfection, till of late years; I think I may fix its *æra* in king HENRY the *Eighth*'s reign, when, with *hops*, it may be ſaid to come firſt into *England*; for tho' it was known here long before that time, and tho' ſeveral gentlemen, who delighted in *gardening* and *planting*, endeavour'd to raiſe it

Digitized by Google

it with prodigious *labour* and *care*, yet it never grew kindly, nor produc'd any thing but *sour crabbed* ſtuff, even not thoſe two famous ones at OXFORD and CAMBRIDGE, till they were new *grafted* at the *reformation*; after which they flouriſh'd for many years extreamly, and furniſh'd the whole nation with great quantities of the moſt *beautiful* and *well-taſted* fruits of all ſorts.

The two *famous trees*, before mention'd, grew into ſuch great repute, that a ſingle *graft* from one of them coſt an *hundred, two hundred*, or *three hundred pounds* according to the *quality* of the perſon who bought it, (which is the way of dealing at thoſe *two places*,) and few *noblemen, gentlemen*, and ſubſtantial *freeholders* were without *one* of them *about their houſes*.

It is wonderful (almoſt to incredibility) how many different kinds of *apples* one of theſe *trees* bore at the ſame time, which took their names from the ſeveral *arts* and *ſciences* which they repreſented. There was the *theological apple*, the *medicinal apple*, the *law apple*, the *mathematical apple*, the *aſtronomical apple*, the *geographical apple*, the *logical apple*, the *metaphyſical apple*, the *rhetorical apple*, the *muſical apple*, the *poetical apple*, the *natural philoſophy apple*, the *moral philoſophy apple*, the *grammarian apple*, and abundance of other ſorts of leſs valuable *apples*, which it would be endleſs to enumerate.

I muſt not forget to mention that ſome ill-meaning perſon did, long ago, privately ingraff upon two of the main branches of the *tree* a *perjury apple* and a *ſedition apple*, which ſhot up and ſpread with ſuch luxuriancy, that, unleſs timely lopt off, they will endanger the whole TREE.

Ever ſince that time, (the *reformation*,) and long before, great numbers of people go every year to OXFORD and CAMBRIDGE *to eat the apples*, (as other people go to TUNBRIDGE and BATH to *drink the* WATERS,) for which there are *four ſeaſons*, which they call *terms*; but it is to be obſerv'd, that whereas the *waters* are allow'd promiſcuouſly to both ſexes,

Digitized by Google

the *apples* are permitted to be eaten by none but *men*, they being too *luſcious* and *ſtrong* a food for female digeſtion; yet ſome women have violent inclinations to them, and, like their great-grandmother Eve, will crop an *apple*, when they think no body ſees them, or ſteal one out of their *brothers* pockets, when they come from *the univerſity orchard*.

Concerning the ſeveral virtues of theſe *academical apples*, I beg leave of my reader, as I profeſs my ſelf a *philoſophical coſtermonger*, to make a few obſervations.

The *theological apple*, when it was firſt brought over hither, was a moſt excellent, wholſome, and delicious fruit, pleaſing to the eye, and agreeable to the ſtomach; it debauch'd no body's conſtitution, nauſeated no body's appetite, deprav'd no body's underſtanding, and plunder'd no body's pocket: But, in length of time, the whole plantation being engroſs'd by *one ſet of men*, they made it their buſineſs, like other monopolizers, to make their commodity *ſcarce*, in order to make it *dear*; and having poiſon'd all the *natural growth*, made uſe of *hot-beds*, and other *forcing inventions*, to raiſe juſt fruit enough to ſerve their cuſtomers, who now conſiſted chiefly of *humouriſts* and *old women*; by theſe methods they vitiated the *original plant*, and render'd, what was at firſt *pleaſant* and *ſalutary*, offenſive to the taſte, and ſurfeiting to the body.

The *medicinal apple* and the *law apple* were likewiſe originally very uſeful fruits; but, I am afraid, that they are ſomething degenerated, ſince their firſt *plantation*.

The *logical apple*, the *metaphyſical apple*, and the *grammarian apple* were always, by themſelves, very *dry* and *jejune*; but, when they are mixed up in a *pye*, they ſerve very well to correct the *tartneſs* or *levity* of other *fruit*.

The *natural philoſophy apple* and the *moral philoſophy apple* are perfectly fine *fruit*, and yet (what is very ſtrange) are very little valued; inſomuch that they

Digitized by Google

they commonly hang upon the *tree* till they *rot*, or are *blown down* by the wind.

The *mathematical apple*, the *geographical apple*, and the *aſtronomical apple* reliſh very well to a good palate; but there are ſo few of thoſe in this corrupted age, that they are generally deſpiſed.

The *rhetorical apple*, the *poetical apple*, and the *muſical apple* are *pretty eating* enough for *young people*; but to others they are no more than *whipt-cream* and *ſyllabub*.

Having given an account of this ſtupendous TREE and the *fruit*, which it bears, I proceed to the methods by which every one muſt qualify himſelf to *eat of it*.

The richeſt of this *fruit* being upon the top of the *tree*, an high *ladder*, with a certain number of *rounds*, placed at a due diſtance from each other, is fixed up againſt it, and no perſon, who hungers after the *apples of knowledge*, is permitted to run up as faſt as he can to the top of the *tree*, but muſt proceed by *degrees* from one *round* to another, in a regular manner: he muſt, for the *three* or *four* firſt years, wait upon the ground, under the *tree*, and be content to have them handed down to him by his *ſuperiors*; at the expiration of which, and after the performance of a few *ceremonies*, he is allowed to mount the *firſt round*, upon which he muſt continue *three* or *four* years more, and then he mounts another, and ſo on, till he has reached the top of the *ladder*; but he muſt remember, in his *mounting*, to ſhew the utmoſt reſpect to thoſe *above him*; otherwiſe they will tread upon his fingers, kick him off the *ladder*, and not ſuffer him to mount again.

Neither would I have the world believe, from what I have ſaid, that all perſons, who have gain'd this *ſummit*, are immediately endowed with a perfect taſte of learned *fruit*; for many men have naturally ſo vicious a palate, that tho' they make one particular *apple* the ſtudy of their whole lives, they ſhall die without knowing half ſo much of the mat-

Digitized by Google

ter as a *fruiterer's* apprentice at *ſtocks-market*: others, when they are got up into the *tree*, amidſt plenty and variety, are curſt with ſuch a wanton appetite, that they cannot be content without taſting of every *fruit* they ſee; which makes ſuch an *hodge-podge* in their bellies, that tho' they have eaten of *every diſh*, yet they can judge of none: others ſtick to one or two ſorts of *fruit*, but then they cram them down to that exceſs, that they either ſurfeit themſelves, or drop aſleep, and tumble down from the *tree*.

I will conclude with obſerving, that it is pity ſuch a glorious *tree* ſhould ever come to decay, at leaſt as long as the art of man can preſerve it; and yet it is at preſent, by the miſmanagement and neglect of the perſons appointed to look after it, in a very declining and ruinous condition: it is to be hoped therefore, ſince it is of ſuch infinite ſervice to the nation, that the KING or the PARLIAMENT will interpoſe in this matter, and ſend down proper perſons, who underſtand *trees*, to review it, and take all neceſſary meaſures to reſtore it to its antient vigour.

POSTCRIPT.

Letters from *Oxford* ſay, That on *ſunday* the ſeventh of this inſtant *May*, Dr. DELAUNE preached an excellent ſermon upon HOLINESS OF LIFE, from theſe words, *Be ye holy, as he is holy:* and on the *ſunday following* the reverend Dr. HOLE preach'd as good a ſermon againſt COVETOUSNESS.

TER-

Digitized by Google

TERRÆ-FILIUS. N° XXXVII.

— *dabit Deus* Huic *quoque* Funem.

Vid. The Motto to Mist's Journal *on Saturday* last

WEDNESDAY, *May* 22.

WHenever honeſt men quarrel among themſelves, there never fails to be a ſet of villains who lie upon the watch to pervert it to their own treacherous and deſtructive purpoſes; with inſtances of this the hiſtories of all nations abound, and none more than thoſe of our own.

It is allow'd by all impartial perſons, who have any tolerable notions of liberty, and the *Engliſh* conſtitution, that the *ſtand* which was made, by the then *honourable houſe of commons*, againſt King *CHARLES* the *firſt*, was juſt and well-grounded; they were *patriots*, they were true *Engliſhmen*, and behav'd like honeſt *repreſentatives* of their country, when they beheld the deareſt rights of it juſt upon the point of being ſacrificed to tyrannical counſels and arbitrary power.

But theſe laudable proceedings of the *parliament* were, in length of time, and by the implacable animoſities of different parties, made uſe of by a few abandon'd wretches, to perpetrate the moſt aſtoniſhing and execrable villanies.

I will mention but one inſtance more, and that is ſtill preſent amongſt us.

The

Digitized by Google

The late *South-sea directors*, their aiders, abettors, and confederates have, by their unexampled miſmanagement and corruption, brought univerſal calamity upon the nation, and upon themſelves the univerſal reſentments of their fellow-ſubjects; all hearts are fill'd with indignation againſt them, and all mouths with clamour and complaint; they have rouz'd up the genius of an injur'd people and arm'd it with vengeance and fury; moſt of the *counties* and *boroughs* in *England* have, in their ſeveral *peticions*, expreſſed their abhorrence of theſe *miſcreants*, and demanded juſtice and relief; the PARLIAMENT are vigorouſly purſuing them thro' all their dark *labyrinths* and *lurking holes*; and the KING himſelf has been graciouſly pleas'd to join with his oppreſſed ſubjects in proteſting againſt ſuch PARRICIDES and CONSPIRATORS.

It is remarkable that the WHIGS have been more zealous and active upon this occaſion than the JACOBITES; which has made the *latter* fondly imagine, that we are at laſt coming into their meaſures, and begin to entertain new hopes that the preſent diſtracted ſtate of affairs and the uneaſineſs of the people will incline them to a *change*, and draw them into the intereſt of their *popiſh idol*.

I have received repeated informations from OXFORD, that this *unhappy miſcarriage* is the darling topick of all their converſation, and furniſhes their pulpits, their coffee-houſes, taverns, and common rooms with inexhauſtible matter of raillery upon the *preſent government*; they do not, as they ought, condole with their fellow-ſubjects upon this melancholy proſpect, but take a ſecret ill-natur'd pleaſure in the miſery of their country, out of revenge to *thoſe*, whom they call the authors of it.

I have likewiſe obſerv'd, that of late the *Chevalier* has been mention'd with an air of importance in our news-papers, as if he were really *ſomebody*; and many ſmart hints have been given to make people believe that there are certain private treaties carrying on

Digitized by Google

on between ſeveral *popiſh potentates* in his favour; one of whom, we are told, *has written a letter to the* Chevalier de St. George; *the purport whereof is not yet known.*

From all which it is pretty plain, that the *Jacobites* (whoſe *name* I thought would have been, long before now, buried with their *hopes*) think to make a good handle of our unfortunate diviſions and diſtractions. They imagine that we are grown deſperate and delirious under our preſent diſtreſs, and that we will join with them in any meaſures, whilſt *the mad fit is upon us.*

If there had been any room to doubt of this, the renown'd Mr. *Miſt* has taken an effectual method, in his laſt *ſaturday's weekly journal*, to convince us of it; by which we may perceive that he thinks the paſſions of the people are ripe enough for the alarm, and that there is no time left to *dally* and *mumble the thiſtles*; he therefore open'd his mind frankly to us, and declar'd, *that, next to ſeeing* CHRIST *in the fleſh, he deſir'd to ſee the* RESTORATION.

That theſe *vain men* may no longer continue in their miſtake, I lay hold of this opportunity to aſſure them, (in the name of all conſidering WHIGS,) that *we* cannot concur with them in this particular; that we have as bad an opinion of the PRETENDER, and as good a one of King GEORGE, as we had before the fa'al *South-ſea* ſcheme was eſtabliſhed; that our reſentments extend only to the *directors* and their *accomplices*; that we deſire to *ſee* no RESTORATION, but that of *wealth*, and *credit*, and *publick happineſs*; that we believe all theſe things can be RESTORED to us only by the continuance of the PROTESTANT SUCCESSION; and that therefore we will not be banter'd out of it by FALSE PARALLELS, *vile irony*, and raſcally *double entendre.*

We aſſure them, that we will take the king's royal word for it, that he had no hand in bringing theſe misfortunes upon us, and that he is ſincerely concern'd for our relief; we therefore can, by no means, blame

Digitized by Google

blame him, for what he could not help, and from which he is willing to deliver us.

Neither can we possibly apprehend how this RESTORATION, which good Mr. MIST so earnestly desires to *see*, will, in any measure, contribute to our advantage; we are grievously at a loss to understand how a vast addition of *new debts* (which must inevitably be the consequence of this *wish'd-for blessing*) will ease us from those we already groan under; unless the *old ones* are to be wiped off, to make room for the *new ones*, which many of us should not like at all; we are likewise at a loss to conceive how the *church of England* (as ill used as *she* is at present) will be *in* a whit better condition under a *popish nursing father*; and we cannot for our lives help doubting, whether the PRETENDER's entry into LONDON would raise SOUTH-SEA *stock* even *one per cent*.

Furthermore, we say, that it has always been esteem'd a good maxim amongst us WHIGS, *out of two evils to chuse the least*; that we think even *poverty* much preferable to *bondage*; that we had rather dine at a cook's shop upon *beef*, *cabbage*, and *porter*, than tug at an *oar*, or rot in a dark stinking *dungeon*; and had rather have our *pockets pick'd* by a few roguish *stock-jobbers*, than put our selves into the power of *arbitrary* SYNODS and *ecclesiastical* INQUISITIONS.

Finally we declare, that we desire only justice upon those who have plunder'd us, and have no evil intentions against our KING, whom we are resolved, with our lives and fortunes, to protect from the malice of his enemies.

I hope this declaration will undeceive those men, who, because *some of us* are discontented with the present posture of affairs, think that we will run all their lengths to introduce tyranny, superstition, and imposture.

We

Digitized by Google

We will not, becauſe our faces are a little ſcratched, knock our own brains out, to prevent their ſmarting.

As to the perſonal character of the man whom I have before mentioned, I ſhall ſay but little, ſince every body knows that he is only the tool of a party, and publiſhes whatever any mad male-content ſends him; but a *burnt child*, they ſay, *dreads the fire*; and methinks it is ſtupidity and fool-hardineſs, to the laſt degree, for any man, after he had receiv'd exemplary puniſhment for an offence of the ſame nature, to publiſh a libel ſo impudent and barefaced, that even his *friends* and *well-wiſhers* are aſhamed to vindicate it. But if he loves *ſtripes* and *impriſonment*, much good may they do him!

Mean while, let me congratulate my country upon the zeal, which the *honourable houſe of commons*, amidſt their vigorous proſecution of fraud and corruption, have *unanimouſly* ſhewn for the honour of the king and his family, by ſeaſonably animadverting upon a *villanous libel*, which tends to exaſperate the minds of the people, and to rob us of the *only bleſſing* which we have to ſupport us under our preſent calamities.

TER-

Digitized by Google

TERRÆ-FILIUS. N° XXXVIII.

Et ſpes & ratio ſtudiorum in CÆSARE *tantum!*
Juven.

SATURDAY, *May* 27.

HAVING conſider'd the conſequences of Mr. MIST's *wiſhes* for a RESTORATION, ſhould they take effect, *with relation to publick credit* and *national happineſs*, I beg leave of my reader to offer a few more reaſons, why I cannot come into this *ſcheme*; and if in theſe I ſhould appear *ſomething* more *ſelfiſh* than in my former ones, I ſay in my defence, that I cannot help agreeing with an* *excellent writer* upon a like occaſion, *that it is impoſſible for any man to be* ſincerely deſirous *of* (*or* thankful for) *any* RESTORATION, *in which his* own intereſt (*which is included in the* intereſt *of the* publick) *is not in ſome meaſure concern'd.*

Now I cannot, after the matureſt deliberation find out one inſtance in which the *acceſſion of the pretender to the crown* of theſe realms would promote my own private *intereſt*, but quite *the contrary*. My *ſpiritual intereſt* it cannot, becauſe I have conſcientiouſly *abjur'd* him, and am ſtill conſcientiouſly perſuaded, that *he has no manner of right to theſe*

* See biſhop *Hoadly*'s ſermon before the houſe of lords, upon the 29th of *May* 1717.

Digitized by Google

theſe kingdoms; and it cannot promote my *temporal intereſt*, becauſe, in all likelihood, the *halter*, which is now preparing for my *adverſary*'s neck, might then unhappily be ſlipt about my own.

But ſuppoſing the beſt, that a *gracious act of indemnity* (which ſome of his friends would *ſweeten* us with) ſhould immediately paſs upon this glorious turn of affairs, and ſave me, amongſt ten thouſand of my fellow-ſubjects, from the *gallows*; yet I ſhould be terribly afraid of other conſequences, which, tho' not equally fatal, would involve me in ſeveral difficulties.

I am, in the firſt place, very apprehenſive that if this *imaginary monarch* ſhould return in triumph to St. JAMES's, he would begin his reign with taking away the *liberty of the* PRESS, which is one of the moſt valuable liberties of an *Engliſhman*; we know that in all *popiſh* countries there is no ſuch liberty allow'd; that in *England* it has been ſuſpended in *popiſh* and *popiſhly-affected* reigns; and that, of late, whenever the friends of this *attainted bigot* have been uppermoſt, they have conſtantly endeavour'd, tho' in vain, to deprive us of it for ever. I cannot therefore ſo much as hope that *he* would continue to us this ineſtimable bleſſing, unleſs I could ſuppoſe, (againſt which ſuppoſition I have two or three private ſcruples in my mind) that, upon his arrival here, he would turn a good *proteſtant*, and a ſound member of the *church of* England, *as by law eſtabliſh'd*; of which the *liberty of the* PRESS is the greateſt ſupport.

My judicious *adverſary* can not wonder at my zeal for the *liberty of the* PRESS, ſince he has told the world, that I make *too hearty meals a week* upon this one article of our preſent conſtitution.

I have alſo a *fellow-feeling* for an honeſt ſociety of *tradeſmen*, to whom every *author* has, or ought to have, a natural affection, the *bookſellers of* London *and* Weſtminſter; who, I fear, would be great ſufferers, and many of them entirely ruin'd by this

Digitized by Google

antiquated reviv'd ſcheme, which would infallibly make a dreadful havock in moſt of their Shops, and condemn to the unmerciful flames vaſt multitudes of *ſelling books* in all faculties, which have been written, during theſe laſt *thirty* years, againſt his (*pretended*) majeſty, and his (*reputed*) father.

The *copies* of books are to theſe men as good as *landed eſtates*, and deſcend in the ſame manner from generation to generation; they are equally convertible into money, to ſet up their ſons, and portion their daughters; I cannot therefore, without horror, think upon the miſery and confuſion *which* would be brought upon theſe people, *if this accurſed project* ſhould ſucceed, which would deſpoil them of their *copies* as well as their *books*.

I was ſenſibly affected with the concern of one of this profeſſion, (more honeſt than wiſe,) who, having read the famous RESTORATION *Journal*, came to me laſt week, and ask'd me, with tears in his eyes, *Whether I thought there was any thing in it? Alas!* ſaid he, *if there is, I and my family muſt go a begging*; you know, *Sir, my whole dependance is upon the* copy *of —— and I am juſt now printing another edition of it.*

I hope I need not uſe any arguments to convince my *brother writers* of the *whiggiſh* claſs of the effects of this *popiſh reſtoration*; they have often repreſented them to their readers in the moſt glaring colours, and cannot therefore help perceiving them themſelves. If they have the bowels of parents in them, and are not the moſt unnatural wretches upon earth, they cannot bear the thoughts of ſeeing their *pretty iſſue* dragg'd along the ſtreets to a *popiſh* pile of faggots, and conſum'd amidſt the inſults and conclamations of a raſcally mob.

I am ſure, for my part, I would rather bear any thing this world could lay upon me, than live to ſee my favourite boy TERRY (when he is grown up to a *volume*, and handſomely dreſs'd in a ſuit of *calve's-*

leather

Digitized by Google

leather cloaths, finely embroider'd) lugg'd out of *nurſe Franklin*'s ſhop, and uſed in this barbarous manner.

And yet this I muſt ſee, if I live to ſee — what I am quite ſick of mentioning.

This brings to my mind another evil conſequence, which would give me ſome uneaſineſs; for, as my works would, in ſuch a caſe, be deſtroy'd, ſo the deſign of them would alſo be fruſtrated; the *reformation* of the univerſities, which I have ſo much at heart, would then be entirely laid aſide, and the oppreſſors of the muſes would be ſecur'd in whatever acts of tyranny they ſhould pleaſe to commit.

At preſent, indeed, under a *proteſtant* government, this neceſſary undertaking is for a while ſuſpended, and the engines of perſecution are permitted to work on, till a more conveaient opportunity offers it ſelf to our governors to cruſh them: But violence will not always find *Toleration*; the moſt extenſive *Mercy* may be wearied out with continual provocations; and if the forbearance of the magiſtrate is long exerciſed in vain, he has a *ſword* to ſupply that defect.

Whereas, ſhould a *popiſh idolater* become our king, all the grievances and corruptions, which we now complain of, would be ſo far from being redreſſed and reformed, that new grievances and new corruptions would be ſuperadded to theſe; tyranny and oppreſſion would grow every day more inſolent, and every evil, which prieſt-craft and bigotry could invent, would be eſtabliſhed in our UNIVERSITIES.

The diſcouragements and hardſhips, which the WHIGS meet with at OXFORD, for eſpouſing the *preſent government*, are nothing in compariſon of thoſe which they would ſuffer under a *government* which would join with the *univerſities* againſt them; they now loſe their *degrees*, their *fellowſhips*, their *intereſt*, and all the common privileges of ſociety — But what is the loſs of theſe *temporal goods* to

Digitized by Google

what would befal them under an *arbitrary popiſh* government, the *loſs of their* religion, *and the bondage of their* ſouls?

Perhaps it will be objected, that the *univerſities*, and *Oxford* eſpecially, would have very little favour to expect from *one*, whoſe *reputed father was* deprived of his *crown* principally by their means, and whom himſelf they have ſo often ſolemnly *abjur'd*.

I confeſs, (for no body can deny this,) that *theſe paſſive obedient gentlemen* did, indeed, make a little trip in their allegiance at the REVOLUTION, by oppoſing king JAMES; but they have ſeverely repented of that tranſaction with tears, contrition, and rebellion; they have plotted, they have drunk, they have prayed, and (with their advocate Mr. MIST) they have earneſtly WISHED for a RESTORATION.

If it ſhould be asked farther, *why they continue to* ſwear *and* abjure? I anſwer in the words of a *fellow of St. John's* college, *viz. that they may hold their fellowſhips; keep raſcally* whigs *out of their places; and be in a better condition to ſerve their lord and maſter* KING J——s the *third*.

For theſe reaſons I believe that the *Chevalier* would freely pardon all their paſt offences, and graciouſly receive them into his favour; which is one good argument why all *whigs* ſhould not receive *him* into their favour.

Laſtly, I hereby enter my proteſtation againſt a RESTORATION, out of the ſincere reſpect which I have for that numerous body of *Coffee-houſe* politicians and *plebeian news-mongers*, who inhabit this iſle, the brightneſs of whoſe parts, and the glibneſs of whoſe tongues would be loſt to the world, under any other *government but this:* King CHARLES the *ſecond* iſſued a proclamation againſt theſe *ſipping, ſmoaking* ſtateſmen, and would not ſuffer his long-headed, but inferior ſubjects, to aſſiſt him in the adminiſtration of his affairs; and I am afraid that his ſuppoſed *nephew* would follow his royal example herein, ſhould it ever be in his power, and ſuppreſs the

liberty

Digitized by Google

liberty of the TONGUE, as well as *the liberty of the* PRESS; both which we, at preſent, like freeborn *engliſhmen*, enjoy in the utmoſt latitude: Nothing is more common than to hear the weightieſt concerns of the nation debated in theſe publick aſſemblies by young rattling *debauchees* and old doating *humouriſts*; to hear *prime miniſters* of ſtate accuſed of ignorance and miſmanagement by city *prentices* and *lawyers clerks*; and to ſee the *king* himſelf ſummoned before this awful tribunal, and condemned by theſe able counſellors, as a perſon *ill adviſed*, and one who *knows nothing of our laws*.

Let no body think that I am ſpeaking againſt the *true-born engliſhman's* liberty to cenſure *great men* and judge of *publick affairs*; a liberty which I my ſelf frequently take, to ſhew the ſingularity of my parts, and the profoundneſs of my judgment; eſpecially in points, *which are generally approved, and in which all parties agree*.

For all theſe reaſons, I hope that I ſhall be excuſed from entering into a *ſcheme*, which, as I have proved, tends to the deſtruction both of my body and my ſoul; and into which I cannot enter, without drawing upon my ſelf the imputation of an *abandoned villain*, as well as an *egregious fool*.

In a few words; if juſtice cannot be executed upon the deſtroyers of our country, without riſing in rebellion againſt KING GEORGE; and if there is no way to relieve us from the calamities which the SOUTH-SEA has brought upon us, but by ſending for a *popiſh pretender*, I will not bluſh to declare that we cannot have too many SCREENS in the nation.

Digitized by Google

TERRÆ-FILIUS. Nº XXXIX.

Hæ Tibi *erunt Artes.*——

WEDNESDAY, *May* 29.

AMongſt all the various arts and ſciences which are taught at our *univerſities*, the antient art of PUNNING has been always reckoned ſo conſiderable, that the two *learned ſiſters* have had almoſt as warm conteſts concerning their ſuperiority in this branch of learning, as concerning their *antiquity* and *precedence*.

I wonder the author of the *art of* PUNNING does not mention the *univerſities* with more particular reſpect upon this occaſion; ſince they have always been its fond *nurſing mothers*, and brought it into that flouriſhing ſtate, in which, amidſt the decay of other ſorts of learning, it at preſent continues.

It is a ſufficient proof how much this ſtupendous *art* was formerly ſtudied at the univerſities, that all ſermons, before the *reſtoration*, are embelliſh'd in every page with great numbers of the moſt exquiſite PUNS; and a man, who that was not bleſs'd with this happy talent, could not make a popular preacher, nor get any preferment; for our wiſe forefathers judged of the merits of men by their abilities in this particular; and we have a famous ſtory of a moſt *ſagacious*, and *long-headed* king, who gave a parſon, in thoſe times, two *biſhopricks* at once for a *Pun*.

Qualis

Digitized by Google

Qualis Rex, talis Grex; the *common people borrow their fashions and their opinions from the court*: And therefore it is no wonder that a *punning monarch* produc'd a race of *punning* and *pun-admiring* liege subjects: plain sense was esteemed nonsense from the pulpit, which rung with *ambiguities* and *double meanings*; the poor sinner was mightily awaken'd to his duty by a pretty *pun*, and oftentimes owed his salvation to a *quibble* or a *conundrum*; the devil was *jested* out of his dominions, and heaven was crouded with religious *punsters* and *wits*.

Indeed the practice of *punning* in the *pulpit* is at present somewhat abated; Dr. South being, I think, the last learned divine that is eminent for his *spiritual joking* to save souls. But it is not yet wholly disused; especially when the perverseness of the times will not permit the *good Man* to deliver his meaning *plainly* and *explicitly* to his congregation.

Thus the reverend Mr. *Wharton*, on the 29th of *May*, 1719, told us in a very emphatical manner, that *justice* (amongst other great wonders which it performs) Restoreth all things; and I have heard of another orthodox pastor, who chose for his Text, (which, by way of preamble, he told us was the *word of God*,) James the *third*, and the *eighth*.

From hence it appears, that Punning is not intirely banished from the *pulpit*, it being frequently made use of, on great *emergences*, to secure the *function* in the execution of their *duty*, and even sometimes purely out of waggery and wantonness.

Some persons have alledg'd very positively, in vindication of the *clergy* herein, that this *pun-ick* art is of divine institution, and have produced several instances, out of the *old* and *new testament*, to prove their assertion; but, as it is not the proper business of *laymen* to decide in these cases, I will

Digitized by Google

will leave it to the determination of the *proper judges*.

But, altho' it is not quite so common in the *pulpit* as it has been formerly, never did this *facetious Art* (and I wish I could say the same of all other arts) flourish in such perfection as it does in *private clubs* and *merry meetings*; where it heightens the pleasures of conversation, gives us a quick *gout* to the *toast*, a flavour to the *wine*, and a relish to the enjoyment of our friends.

How many long *summer days* and *winter evenings* have I spent at OXFORD *in this* witty and delightful manner? How *was* I *pleased*, *tho' I* was no great *artist* my self, to hear my *jovial* companions display their *ambiguous* capacities against one another? What a sensible pleasure was it to behold the sheerest wit bandied about in so lavish a manner? — O! OXFORD! thou *British* paradise! what ravishing delights dost thou pour forth to thy children! What *egregious* children hast thou to boast of?

— *Et hæc olim meminisse juvabit.*

I was acquainted with two gentlemen there, very ingenious in this way, who used to afford me abundance of entertainment; they would *pun* and *repun*, in several languages, upon each other, and beginning with the *church*, would go on, without any hesitation, in an uninterrupted line of *quibbles*, till they brought it to a *wheel-barrow*, or any other word, which the company should mention.

To say more upon this subject, with relation to the universities, would be very impertinent; what I have said already may be thought needless; the world having been long ago convinced of *their* dexterity in this particular, not only by persons daily coming from thence, who distinguish themselves in it with great applause, but also by the publication of a very popular book call'd the OXFORD JESTS, which has met

Digitized by Google

met with that univerſal ſucceſs from the publick, that it juſtly deſerves.

As a ſupplement to this book, I will divert my reader with a few more *jeſts*, *bulls*, and *puns*, of a later date; and I do hereby authorize and impower the *proprietor* thereof to add them to the next edition of that incomparable collection: In conformity to which gracious commiſſion, I ſhall take care to relate them in the ſame ſtile and method, as near as I can.

A Supplement to the Oxford Toaſts.

A man who liv'd juſt by a *pound* in OXFORD and kept an ale-houſe put upon his ſign theſe words: *(viz.) Ale ſold here by the* POUND, which ſeduced a great many young ſtudents to go thither out of curioſity to buy *liquor*, as they thought, by *weight*; hearing of which, the *vice-chancellor* ſent for the *landlord* to puniſh him according to *ſtatute*, which prohibits all *alehouſe-keepers* to receive ſcholars into their houſes; but the fellow, being apprehenſive what he was ſent for, as ſoon as he came into the *vice-chancellor's* lodgings, fell a *ſpitting* and *ſpawling* about the room; upon which the *vice-chancellor* ask'd him in an angry tone, *what he meant by that? Sir*, ſays the fellow, *I am come to* clear *my ſelf*. Clear *your ſelf, Sirrah!* ſays the *vice-chancellor*; *but I expect that you ſhould* clear *your ſelf in another manner; they ſay that you ſell ale* by the pound. *No, indeed*, Mr. *Vice-chancellor*, replies the fellow, *I don't. Don't you*, ſays the *vice-chancellor* again, *how do you then? Very well*, replies he, *I humbly thank you*, Mr. *vice-chancellor*; *pray how do you, Sir? Get you gone*, ſays the *vice-chancellor*, *for a raſcal*; and turned him down ſtairs. Away went the fellow, and meeting with one of the *proctors*, told him that the *vice-chancellor* deſired to ſpeak with him immediately; the *proctor* in great haſte went to know the *vice-chancellor's* com-

Digitized by Google

commands, and the fellow with him, who told the *vice-chancellor*, when they came before him, *that here he was. Here he is!* ſays the *vice-chancellor*, *Who is here? Sir*, ſays the impudent *alehouſe-keeper*, you bad me *go* for *a* Raſcal; and lo! *here I have brought you* one — But the poor fellow paid dearly for his *jokes*; his *licence* was taken away, and he was committed to the *caſtle priſon*.

A formal fellow of *Harthall* going to *ſee* an acquaintance of his at *Baliol College* made a *thouſand ſcrapes* and *cringes*; upon which, ſaid his friend, *Lord*, TOM, *thou art juſt like a tree. How ſo*, ſaid the other. *Why becauſe*, ſays he, *you are ſo full of your* BOUGHS, *i. e.* Bows.

A learned *divine*, of *Lincoln* college, ſeeing a very large ſtone lying in *High-Street*, when the new church was building, asked a friend of his, *whether that ſtone was brought* all at once.

At another time the ſame learned perſon having obſerved that a young ſcholar of the ſame college, who lay over his head, came frequently down ſtairs, went to his tutor and told him, that ſuch a pupil was the idleſt young fellow in college; *for*, ſays he, *I am ſure where he goes into his room* once, *he comes out* ten times.

A young fellow of *Baliol* college having, upon ſome diſcontent, cut his throat very dangerouſly, the MASTER of the college ſent his *ſervitor* to the *buttery-book* to *ſconce* (that is, *fine*) him *five ſhillings*, and, ſays the doctor, tell him that the *next time he cuts his throat, I'll* ſconce *him* TEN.

When Dr. MAUNDER was *vice-chancellor*, the famous Dr. *Sacheverel* (who was then *maſter of arts*) voted againſt ſomething which *Maunder* would have carried; upon which ſays *Maunder*, *magiſter, tuum ſuffragium non* IBIT; that is, *your vote won't* GO; *Sacheverel* reply'd, *magiſter vice-cancellarie, meum ſuffragium habet tot* PEDES *quot tuum*; that is, Mr. *vice-chancellor, my vote has as many* FEET *as yours*.

A

A *famous preacher* of *Corpus Chriſti* college had prepared a tickling ſermon to preach before the univerſity, in which he was very ſevere upon the *ſoldiers*, who were then quartered in OXFORD, and called *red* the *devil's livery*; but, by miſtake, he preached it upon a *ſcarlet day*, when the *vice-chancellor* and all the *doctors* go to church in *red*.

A *gentleman commoner* of *St. John's* walking in the *grove* belonging to that college, upon a fine cool *moon-ſhiny* night, ſpoke to his friend in the following manner; *What fine walking is here? I wiſh that there was* no Sun, *that we might walk all* day *long by* Moon-light.

When TERRÆ-FILIUS firſt came out, and was publiſh'd but *once a week*, ſome gentlemen of *St. John's* college were ſpeaking of it; *Ah*, ſays *Jack Pimp*, *'tis* weakly, *i.e. weekly* malice.

The reverend Dr. DELAUNE having lately preached an excellent ſermon, againſt the biſhop of BANGOR, before the univerſity, a gentleman of *Chriſt Church* was heard to ſay, *that he thought the* Doctor *was to be applauded; for*, added he, *the biſhop* ought to be *de-lawn'd*.

TER-

Digitized by Google

TERRÆ-FILIUS. Nº XL.

Sed multi mortales, dediti ventri, atque ſomno, indocti, incultique, vitam, ſicuti peregrinantes tranſiere, quibus profecto, contrà naturam, corpus voluptati, anima oneri fuit; eorum ego vitam mortemque juxta æſtumo; quoniam de utraque ſiletur. Saluſt.

SATURDAY, *June* 1.

ALL our laſt news Papers mention the following article, *viz. They write from* OXFORD, *that Dr.* Pudſey, *one of the ſenior fellows of* Maudlin *college, died there laſt week, aged near an hundred Years.*

This gives me an opportunity of diſcourſing upon what I have always thought one great error in the inſtitution of moſt colleges; which I will do with only this preface, That I hope no body will think I deſign, in what I ſhall ſay, to reflect on the deceaſed old gentleman before mention'd, of whom I never heard any manner of evil; but on the contrary one circumſtance, which will be always remember'd to his honour, *viz.* that he was one of thoſe fellows of *Maudlin* college, who oppos'd king JAMES the *ſecond*, when he would have obtruded a *popiſh preſident* upon them in an arbitrary manner.

The original deſign of endowing colleges, was undoubtedly this, to ſupport ſuch perſons as could not bear the charges of a learned education themſelves, till they were able to ſhift in the world, and become ſerviceable to their country: for this reaſon all

Digitized by Google

all *ſcholars* and *fellows* (of moſt colleges at leaſt) are obliged to take an oath, that they are not worth ſo much *per annum de proprio*, in ſome colleges more, and in ſome leſs; but in all colleges the meaning of the oath is the ſame, that no perſon ſhall have the benefit of the *foundation*, who can live without it; but this oath, like other oaths, is commented away, and interpreted ſo loofly, that, at preſent, it does not exclude perſons of *four* or *five hundred* pounds a year.

If therefore colleges were founded (as beyond all contradiction they were) for the maintenance and education of indigent perſons, till they were in a capacity of maintaining themſelves, and no longer; I think it would have been prudent in the *founders* of theſe ſocieties to have ſuffer'd no Perſons to be *fellows* of their colleges above ſuch a term of years; at the end of which it might be preſum'd that they would be able to provide for themſelves in ſome profeſſion or other; ſuppoſe the term were limited to *ten* or *twelve* years; a man of tolerable parts, and of a common apprehenſion, might, in that time, qualify himſelf for almoſt any buſineſs in the world.

The advantages which would flow from ſuch a limitation to learning and the commonwealth are ſo palpable, that, at the bare mention of it, no body can be at a loſs to perceive them: It would inevitably quicken the ſucceſſion of *fellows*, encourage their induſtry, and ſupply the nation with, at leaſt, twice the number of perſons, fit to ſerve in all employments, which the univerſities do at preſent.

I can think of only this objection, which can be made againſt what I have ſaid, that ſeveral perſons, of the moſt enlarged capacities, and the moſt unwearied application, might, upon ſuch a foundation, either through want of friends, or the prevalence of faction, be reduc'd to beggary, *by being oblig'd to quit their fellowſhips* (which are, perhaps, their All) *at the expiration of ſuch a term.*

Digitized by Google

This *objection*, at first sight, has some weight in it; but if we examine it thoroughly, it is not so considerable as it seems; for what law, what government did the art of man ever frame, which was not attended with some inconveniences? If we will not be content with any model of society, but what is absolutely perfect, we may continue in a state of anarchy, as far as I can see, to the end of the world.

The best way to judge of two schemes, is to compare them together, with the advantages and disadvantages, which follow from each of them. The advantages which would accrue to society from a *limited foundation* are undeniable; and the only disadvantage, which I can apprehend from it, is *that* which I have mention'd, and stated in its utmost strength. Let us therefore, on the other hand, consider what advantages and disadvantages arise to the publick from the present establishment of the *universities*.

When any person is chosen fellow of a college, he immediately becomes a *freeholder*, and is settled for life in ease and plenty; provided only that he conforms himself to the ceremonies and caprices of the place, which very few will stick at, who delight in such an indolent and reclose state; at first, indeed, he is oblig'd to perform some insignificant, superficial exercises, and to get a few questions and answers in the sciences by rote, to qualify him for his DEGREES; but when *these* are obtain'd, he wastes the rest of his days in luxury and idleness; he enjoys himself, and is dead to the world; for a *senior fellow* of a college lives and moulders away in a supine and regular course of eating, drinking, sleeping, and cheating the *juniors*.

If this was not the original intention of the *founders*, but an unforeseen corruption of posterity, it ought to be regulated; if it was their intention, I desire to know whether the publick is obliged to them for establishing such nurseries of *drones* and *caterpillers*, to prey upon it? It is not only scandalous, but

Digitized by Google

but dangerous for any nation to encourage idleneſs; uſeleſs members of ſociety are commonly hurtful members; ſuch is the depravity of mankind, that when they have nothing elſe to do, they will be plotting of miſchief. As humble as the *hermit* may appear in his cell, his breaſt is often big with deep deſigns, and though he fixes his eyes upon the ground, he is perhaps contriving in his heart the downfal of mighty emperors, and the overthrow of flouriſhing kingdoms.

In many colleges the *fellowſhips* are ſo conſiderable, that no preferment can tempt ſome perſons to leave them; they prefer this *monaſtick*, and (as they call it) *retired* life to any employment, in which they would be obliged to take ſome pains, and do *ſome good*.

If therefore the ſame objection ſhould return, *that it would be very hard to ſend ſeveral ingenious gentlemen a ſtarving; which would be the caſe, if they muſt quit their fellowſhips at any fixed period of time*; this, at leaſt, muſt be allowed me, that no perſon ought to hold his *fellowſhip*, after he has refuſed any other preferment of an higher value.

How contrary to this is the practice at OXFORD? Not content with over-grown *fellowſhips* for life, and college-offices, they have lately found out a method of augmenting them with good *livings*, which, according to *ſtatutes* and preſcription, are *untenable* together. They ſeem apprehenſive by this, that their *founder's* benefaction will grow too diffuſive, and are willing to check the torrent of *ſucceſſion*, which is like to pour in upon them.

Dr. WILY, who for his *meekneſs* bears the name of *Moſes*, has been two or three years in poſſeſſion of a *living*, which, according to *ſtatute*, vacates his *fellowſhip*; but for his ſignal ſervices to the head of the college, and his eminent probity, the *ſtatute* is diſpenſed with, and he now holds them together.

Dr. *Milvius*, upon this, ſaid he would give his vote that every *ſenior-fellow* in the college ſhould have a *living* tacked to his *fellowſhip*; for which he gave this

Digitized by Google

reaſon, *that he might not be obliged to keep company with a parcel of young upſtart* maſters.

Under this head, I will mention another corruption in the univerſities, which clogs the ſucceſſion of colleges, and is grown very enormous. When a *college-living* falls, the perſon choſen to ſucceed (who is uſually the *ſenior-fellow* of the college, or if he refuſes it, the *next ſenior*) is allowed a year *of grace* (as it is called,) at the end of which he muſt reſign either his *living* or his *fellowſhip*, as he thinks beſt; but at preſent, ſeveral perſons make uſe of this indulgence to pocket up a little money: They accept of *livings*, which they do not intend to keep any longer than one year; when, having received the revenues of that year, they throw it up to the next, who perhaps does the ſame. I have heard that, in a certain college in OXFORD, it was a common thing for a *living* to deſcend in this manner from the *ſenior fellow* to the *junior* of all; every one had a year's *grace*, and a year's income, till it came down to the laſt, who was obliged to ſerve it. But this was taken notice of, and ſtopt in that college.

In other colleges it is ſtill practiſed; Dr. BRIMSTONE of St. JOHN'S has kept a *living* in this manner almoſt a year, and reſigns ſhortly to throw it up, unleſs the college will diſpenſe with his holding it with his *fellowſhip*, as in the caſe of Dr. WILY, concerning which we can as yet aſſert nothing poſitively.

I have nothing to ſay againſt allowing a *year of Grace*, but methinks, if, upon tryal, the perſon preſented to a *living* does not like it, he ought not to ſink a year's revenue.

What I have ſaid upon this ſubject will, I believe, have little effect; but I am ſure that it is juſt and reaſonable.

TERRÆ-

Digitized by Google

TERRÆ-FILIUS. Nº XLI.

—Annorum elementa meorum
Et memini, & meminisse juvat.— Statius.

WEDNESDAY, *June* 5.

Oxford June, 2. 1721.

To TERRÆ-FILIUS.

Dear TERRY,

I send you this tragi-comical packet, containing a literal account of some of my university adventures, and hope 'twill be welcome, as it comes from a zealous *constitutioner*. To cut short my preamble, I was one of those *whig gentlemen-commoners* whom the *West-Saxons* had a huge mind to have knock'd o'th' head, if general PEPPER's seasonable assistance had not spoilt their longing.

The admirable conduct of that gentleman in surprizing and quelling a city so universally disaffected, will, no doubt, in some future unprostituted, ungarbled history of a *rebellion*, meet with its due encomium; for my part, tho' I verily believe I owe my life to him. I dare not attempt it.

Your friend Mr. *Mist*, or his friend *Daniel D—oe*, or his reverend friend the author of the *Scourge* (that other *true-born Englishman!*) or the reverend Dr. B—r

Digitized by Google

B—r of *Christ-Church* college in *Oxford* was pleas'd to say, That next to having beheld CHRIST in the flesh, he would wish to see the RESTORATION. I would not willingly comment on a blasphemous as well as traiterous expression. I can't however help saying, that one could not, in the world, have seen a more lively emblem of the *Resurrection*, than was to be seen at the time of that *general's* march into *Oxford*.

Far be it from me to speak lightly of that great, that dreadful day! — Let their whipping *colonel*, alarm'd in his bed, running away half naked, and calling on the walls and monks of MAGDALEN to shelter him; Let the SCULLS, who, secure (as they thought) and triumphant in their guilt, laid themselves down to rest, in hopes *of a far different kind of rising*, when awaken'd by the king's trumpets; *tell* us how great were their terrors! Let the *loyalists* declare how unexpected, how ravishing was their joy! —and I shall be excused the comparison.

Some time before this *joyful entry*, three gentlemen of the *Constitution-club* were forced to fly. A few of us kept the field, and, by the assistance of some honest captains, withstood, confronted, and got the better of our adversaries. For 'tis an old observation, and what made SORBIERE call all *englishmen* cowards, *that an* OXFORD BULLY *is of all creatures in the world the most easily frightned.* *

That doughty and renown'd knight, Sir *Boukephalus* with two or three associates, ventur'd indeed to kick a dissenting minister out of a Coffee-house about this time, and were old dogs at a treasonable bumper; but then they had no relish for *cold iron* in their bellies.—Tho', o'my Conscience 'twould have done 'em no manner of harm, their *guts* being gone a very far journey, and (if we may believe the proverb) in a much *higher* situation. — However, as PINKY says, *me-*

* Sorbiere's *Journey to* England, *English Translation*, pag. 8.

Digitized by Google

methinks I would fain see the inside of the puppies, *to be the better satisfy'd.*

And now the Scene was alter'd. We could walk the ſtreets without fear of being *ſtoned*, had no occaſion for *pocket-piſtols*, and, thanks to the ſoldiers, might now and then drink the king's health, without being *fined* for it.

One only inconvenience remain'd; becauſe in gratitude we kept company with officers, (leſs converſant indeed in metaphyſicks, but) men of ten times more ſenſe, truth, loyalty, and good breeding than themſelves, our *academical inquiſitors* gave us the denomination and degree of *rakes*, and members of the *red-coat club*.

Rakes! Be it ſo—One agreeable reflection at leaſt we can make, that whilſt they were wickedly prevaricating with heaven, dubbing Sir Con to affront a government, which they had ſworn to maintain, and bringing down their grey hairs with perjury to the grave; we, in the midſt of perſecution, in our tender years, in the bloom of our youth, boldly diſtinguiſh'd our ſelves by a religious regard to our oaths, king, and country. Thus, pardon the expreſſion, were akes wre meriting paradiſe, and the reverends—— I won't name it—in this world, be it the *pillory*.—I grieve to ſay that ſome of them have met with other ſorts of preferment. I am,

Dear TERRY, *&c.*

B. C.

Iter

Digitized by Google

Iter ACADEMICUM; *or*,

The gentleman-commoner's *matriculation.*

BEing of age to play the fool,
With muckle glee I left our ſchool
at *Hoxton*.
And mounted on an eaſy pad,
Rode with my mother and my dad
to *Oxon*.
Conceited of my parts and knowledge,
They enter'd me into a college
ibidem.
The maſter took me firſt aſide,
Shew'd me a ſcrawl, I read, and cry'd
Do Fidem.
Gravely he ſhook me by the fiſt,
And wiſh'd me well — we next requeſt
a tutor.
He recommends a ſtaunch one, who
In *Perkin's* cauſe had been his Co-
-adjutor.
To ſee this precious ſtick of wood,
I went (for ſo they deem'd it good)
in fear, Sir;
And found him ſwallowing loyally
Six deep his bumpers, which to me
ſeem'd queer, Sir.
He bade me ſit and take my glaſs,
I anſwer'd, looking like an aſs,
I, I can't, *Sir*.
Not drink! — you don't come here to pray!
The merry mortal ſaid by way
of anſwer.

To

Digitized by Google

To pray, Sir! No — my lad, 'tis well,
Come! here's our friend *Sach—ell!*
here's *Trappy!*
Here's *Ormond! Marr!* in ſhort ſo many
Traitors we drank, it made my *Crani-*
um nappy.
And now, the company diſmiſt,
With this ſame ſociable prieſt,
or fellow,
I ſallied forth to deck my back
With loads of *Tuft*, and gown of black
Prunello.
My back equipt, it was not fair,
My head ſhould ſcape, and ſo as ſquare
as *cheſs-board*,
A *cap* I bought, my skull to ſcreen,
Of cloth without, and all within
of *paſte-board*.
When metamorphos'd in attire,
More like a parſon than a ſquire
th' had dreſt me;
I took my leave with many a tear
Of *John* our man, and parents dear,
who bleſt me!
The maſter ſaid they might believe him,
So righteouſly (the Lord forgive him!)
he'd govern.
He'd ſhew me the extreameſt love,
Provided that I did not prove
too ſtubborn.
So far, ſo good — but now *freſh fees*
Began, (for ſo the cuſtom is,)
my ruin.
Freſh fees! — with drink they knock you down,
You ſpoil your cloaths; and your new gown
you ſpue in.
I ſcarce had ſlept — at ſix, — tan tin
The bell goes — ſervitor comes in,
gives warning.

Digitized by Google

I wish'd the ſcoundrel at old nick,
I puk'd, and went to prayers damn'd ſick
that morning.
One who could come half druak to pray'r
They ſaw was enter'd, and would ſwear
at random;
Would bind himſelf, as they had done,
To ſtatutes, tho' he could not un-
derſtand 'em.
Built in the form of *Pidgeon-pye*,
A houſe * *there is for rooks to lie*
and rooſt in.
Thither to take the oaths *I* went,
My tutor's conſcience well content
to truſt in.
Their laws, their articles of grace
Forty, I think, (ſave half a brace,)
was willing
To ſwear to; ſwore, engag'd my ſoul,
And paid the *ſwearing broker* whole
ten ſhilling.
Full half a pound I paid him down,
To live in the moſt p——d town
o' th' nation:
May it ten thouſand coſt *lord Phyz*,
For never forwarding its viſ-
itation.

* *The Th——re.*

TERRÆ-

Digitized by Google

TERRÆ-FILIUS. N° XLII.

Ceterum par sit, ut qui GRADIBUS *Academicis honestari cupiunt, eorum etiam diligentia, in cultu ingenii capessendo, publice sit perspecta; statutum est*, &c.
Oxon Statut.

SATURDAY, *June* 8.

AS *university* DEGREES are supposed to be the badges of *learning* and *merit*, there ought to be some qualifications requisite to wear them, besides *P——y*, and *Ir——n*, and *paying a multitude of fees*; which seem to be the three principal things insisted upon in our *universities*.

Indeed, they have long, tedious *forms*, which they call *exercises*, thro' which every candidate for a *degree* must pass, before he is invested in the *convocation-house*: but, by the same rule that the vulgar esteem him a deep *scholar*, who has gone thro' these forms, they may esteem the city *buff-coats*, who took *Lisle* in *Bunhill-fields*, gallant soldiers and experienced *leaders*.

These scholastick exercises may be divided into four branches, *viz. disputations*, *frequenting publick lectures*, *examinations*, and *determinations*.

I have explain'd the manner of their *disputations* in a former paper, and have shewn them to be nothing but the repetition of long *strings* of thread-bare syllogisms upon some ridiculous, obsolete, and unedifying questions in *logick*, *metaphysicks*, and *school* di-

Digitized by Google

divinity, which a *freſhman* can do, as well as the oldeſt *doctor* in the univerſity.

It is alſo required, by *ſtatute*, of all *candidates*, that they have been *conſtant hearers* of the *publick lectures* in thoſe faculties, in which they ſtand for *degrees*; for inſtance, every candidate for the degree of *batchelor of arts* is oblig'd, for one whole *year*, from his firſt entrance into the univerſity, to be preſent at the *grammar lecture* twice every week, *viz.* on *Tueſdays* and *Fridays*; and at the *rhetorical-lecture* on *mondays* and *thurſdays*; after the end of the firſt year, 'till he is preſented to his DEGREE, he is obliged to attend the *logical lecture* every *Monday* and *Thurſday*; and the *moral-philoſophy lecture* every *Tueſday* and *Friday*; and from the end of his *ſecond* year, until one whole year after he has taken his *batchelor's degree*, he is obliged, according to the *Savilian* ſtatutes, to attend the *geometry lecture* every *Wedneſday* and *Saturday*.

In other *degrees*, the ſame attendance is required at the *publick lectures* in other faculties; for all which, particular places are appointed by the ſtatutes of the univerſity.

I doubt not, my reader will be ſurpriz'd at this, after I have complain'd that no qualifications for *degrees* are required as to the *learning* of the candidates; and will readily ask what more prudential method could poſſibly be taken to exclude all *unqualify'd* perſons, than this is? But his aſtoniſhment will abate, when he finds that the *candidates* are ſo far from attending, as is ſtrictly required by ſtatute, upon theſe *lectures*, that there are no ſuch lectures read in any of the faculties, except *muſick* and *poetry*, as hath been obſerv'd in a former * paper.

And yet, before any perſon can obtain his *degree*, he is obliged to ſupplicate (by the perſon who propoſes his *grace*) for a *diſpenſation* for his non-attendance

* *Vide* Numb. X.

Digitized by Google

dance at these lectures; such is the modesty of the *Dons*, that they neglect their *duty*, and oblige the young fellows to ask *pardon*, and *pay* for it.

It cannot therefore be argued any where, but in the *convocation-house* at OXFORD, that a person deserves his *degree*, because he *ought* to deserve it; the best laws, when they become *dead letters*, are *no* laws; and a *qualification*, which is dispens'd with, is no *qualification*.

Examination is the next test required of every candidate; let us therefore see whether there is any thing more in this, than in the others.

The *statute*, which enjoins this ceremony, begins with this preamble, "That the congregation of *regent-masters* may be the better appriz'd of the learning and proficiency in good letters of all persons who take *degrees* in *arts*: — It is enacted, that every one, before he is admitted to supplicate for his *grace*, shall undergo the examination of a *regent-master*."

The person to be *examined* is obliged, the day before his *examination*, to affix a *programma* on several publick places in the university, signifying his *name*, what *college* he belongs to, and what *degree* he *stands for*.

The *place* appointed for these *examinations* is the *natural philosophy school*, (one of the most publick places in the university,) the *hour* from *nine* 'till *eleven* in the morning, during all which time the candidate is oblig'd to stay there; and again from *one* in the afternoon, if the *examiner* thinks fit, as long as he pleases.

The *arts* or *sciences*, in which the candidate is to be *examin'd*, are those in which, according to the statutes of the university, he is obliged to *hear publick* lectures: Besides which, he is to be *examin'd*, in the *Classics*, and to return all his answers as fluently and properly in *Latin*, as he could in his *mother tongue*.

These *examiners* are (or ought to be) appointed by the *senior proctor*, who administers an *oath* to them to this effect

Digitized by Google

" That they will either examine, or hear examin-
" ed, all candidates, that ſall to their lot, in thoſe
" arts and ſciences, and in ſuch manner as the ſta-
" tute requires.

" Likewiſe, that they will not be prevail'd upon
" by intreaties or bribes, or hatred or friendſhip, or
" hope or fear, to grant any one a *teſtimonium*, who
" does not deſerve it, or to deny it to any one that
" does."

Now this, again, looks all very fair and ſatisfactory; but let us examine the practice, not the theory; the execution of the ſtatutes, and not the ſtatutes themſelves.

The meaning of the ſtatute in ordering the candidates to be *examined* in thoſe *arts* or *ſciences*, in which they were obliged to attend *publick lectures*, was (I ſuppoſe) to ſee whether they had attended them diligently, or not; for, if thoſe lectures were duly kept up, and the young ſtudents frequented them, their *examination* would be an eaſy task, tho' perform'd with the utmoſt rigour, which the ſtatutes require: But as theſe lectures are laid aſide; as very few tutors take care to inſtruct their *pupils* in any thing but a little *humdrum logick*; and as very few young fellows are diſpoſed to ſtudy more than they are obliged to do, they have found out a new method of performing this *publick exercise* with great fluency, and very little pains.

As I told my reader, that for *diſputations* they have *ready-made* ſtrings of *ſyllogiſms*; ſo for *examination*, they have the *ſkeletons* of all the arts or ſciences, in which they are to be examined, containing all the queſtions in each of them, which are uſually asked upon this occaſion, and the *common anſwers* that are given to them; which in a week or a fortnight they may get at their tongue's end.—But is this a ſufficient mark of intrinſick learning? Is this a proper qualification for *univerſity* degrees?—Many a *ſchool-boy* has done more than this for his *breaking up task!*

Se-

Digitized by Google

Several ingenuous candidates have confeſs'd to me, that they never ſtudied an hour, nor looked into any ſyſtem of the *ſciences*, 'till a month before they were *examined*.

How well the *examiners* perform their duty, I leave to God, and their own conſciences; tho' my ſhallow apprehenſion cannot reconcile their taking a *ſolemn* oath, *that they will not be prevailed upon by intreaties or bribes, or friendſhip*, &c. with their actually receiving *bribes*, and frequently granting *teſtimoniums* to unworthy candidates, out of *perſonal friendſhip* and *bottle acquaintance*.

It is a notorious truth, that moſt candidates get leave of the *proctor*, by paying his man a crown, (which is called his *perquiſite*,) to chooſe their own *examiners*, who never fail to be their old *cronies* and *toping* companions. —The queſtion therefore is, whether it may not be ſtrongly preſumed from hence, that the candidates expect more favour from theſe men, than from ſtrangers; becauſe otherwiſe it would be throwing away a *crown* to no purpoſe: And if they do meet with favour from them, *quære* whether the *examiner* is not *prevail'd upon by* intreaties *or friendſhip?*

It is alſo well-known to be a cuſtom for the *candidates* either to preſent their *examiners* with a *piece of gold*, or to give them an handſome *entertainment*, and make them *drunk*; which they commonly do the night before *examination*, and ſometimes keep them till morning, and ſo adjourn, *Cheek by Joul*, from their *drinking room* to the *ſchool*, where they are to be *examined*— *Quare*, whether it would not be very ungrateful of the *examiner* to refuſe any candidate a *teſtimonium*, who has treated him ſo ſplendidly over night? and whether he is not, in this caſe, prevailed upon by *bribes?*

When theſe and ſome more trifling exerciſes are perform'd, any perſon is intitled to his *batchelor* of arts *degree*, provided he has been *four years* (or *ſix-*

Digitized by Google

teen terms) a member of any *college* or *hall*, and has not, by his *morals*, rendered himſelf obnoxious to the *univerſity*; of which I ſhall treat in my next paper.

But though a candidate obtains his *grace*, and is *preſented* to his *batchelor*'s (in *arts*) *degree*, and wears the habit ſuitable to it; yet he is not properly a compleat *graduate* until the *Lent* following, when he is obliged to perform certain other exerciſes, called his *determinations*, under the penalty, that if he neglects this, the *grace* before *granted* him ſhall be *revoked*, unleſs he meets with ſome impediment, which the *vice-chancellor* and *proctors* ſhall approve of; in which caſe his *determination* may be deferred to the *Lent* following, under the like *penalty*— for this reaſon I have placed *determination* amongſt the exerciſes requiſite for a *batchelor* of *arts degree*.

The manner of this *determination* is as follows.

All perſons, that have taken their *batchelor* of *arts degree*, ſince the LENT preceding, are obliged to diſpute twice in one of the publick *ſchools*, which the *collectors* (whom I will preſently deſcribe) ſhall appoint, and go to prayers at St. *Mary's* church every *Saturday* morning; theſe *diſputations*, which are juſt like other *diſputations*, are ſo ordered, that they laſt all *Lent-time*.

The *collectors*, (who are *two* in number) are choſen out of the *determining batchelors* by the two *proctors*, each *proctor* chuſing one; and their buſineſs is to divide the *determiners* into certain *Claſſes*, and to appoint to every one what *ſchool* he ſhall diſpute in; which he is to diſpoſe in ſuch a manner, that ſome of them may *come up* in all the *ſchools* every *Monday*, *Tueſday*, *Wedneſday*, *Thurſday*, and *Friday*, (excepting *Holidays*) from the beginning of *Lent* to the end of the *term*.

For this purpoſe they draw a *ſcheme* (which is printed and ſent to every college) in which the names of all the *determiners* are placed in ſeveral columns,

Digitized by Google

lumns; and over-against them, in other columns, the *days* when, and the *schools* where they are to *respond*.

Some of these days are called *gracious days*, because upon them the *respondent* is not obliged to stay in the *schools* above half the time, which *respondents* upon other *days* are; and some of the *schools* are esteemed better than other, *because more private*; but the *first* column and the *last* column in the *scheme* (which contain the names of those who are to *come up* the *first* day and the *last* day, and which is called *posting* and *dogging*) are esteemed very scandalous.

The *collectors* therefore, having it in their power to dispose of all the *schools* and *days* in what manner they please, are very considerable persons, and great application is made to them for *gracious days* and good *schools*; but especially to avoid being *posted* or *dogged*, which commonly happens to be their lot who have no *money in their pockets*.

The *statute* indeed forbids the *collectors* to receive any *presents*, or to *give any treats*; but the common practice is known to be directly against the statute; every *determiner* (that can afford it) values himself upon presenting one of the *collectors* with a *broad (piece)* or *half a broad*; and Mr. *collector*, in return, entertains his *benefactors* with a good supper, and as much wine as they can drink, besides *gracious days*, and *commodious schools*.

I have heard that some *collectors* have made *fourscore* or an *hundred guineas* of this place.

This to me seems the great business of *determination*; to pay money, and get drunk.

Thus have I given the reader some account of the exercises requisite to a *batchelor* of *arts degree*; in other *degrees* the corruptions are the same, and the exercises requisite to taking them equally neglected, or equally insignificant.

Digitized by Google

To conclude: I hope no body will be, for the future, ſurprized, when they read many empty and ſtupid volumes, dignified in the title pages with theſe illuſtrious letters, *A. B. A M. L. L. B. L. L. D. B. D. S. T. P.* &c.

TERRÆ-FILIUS. N° XLIII.

Defendit numerus *juncteque umbone phalanges.*
Juven.

WEDNESDAY, *June* 12.

IF the cauſe of HIGH-CHURCH be not the very worſt cauſe in the world, *it is impoſſible* that it ſhould ever fail, *being ſo* ſtrongly ſurrounded with temporal encouragements without, and ſecured with early-imbib'd prejudices within; wealth, titles, and dignity are its faithful allies; and its only enemies are beggarly *truth* and naked *honeſty*.

How this *minion* of the multitude, (which notwithſtanding is the *curſe* of the multitude,) is ſupported in all *popiſh* countries, and in too many *proteſtant* ones is the melancholy theme of numberleſs writers; fire, ſword, and dungeons are the dreadful executors of its bloody will and pleaſure; it breathes nothing but devaſtation and miſery all around it; *its hands* nobles *in chains, and* princes *in links of iron.*

I do not intend to enumerate all the *ſtrong holds* of this prevailing *mob-cauſe*; but only (as the deſign of my paper leads me) to point out thoſe advantages which

Digitized by Google

which arise to it from the present establishment of our *universities*.

I shall begin with the method of taking DEGREES, which may serve as a supplement to what I have offer'd in a former Paper, upon that subject.

In that discourse I consider'd only the *exercises* perform'd for *degrees*; and endeavour'd to prove, that some stricter test of merit ought to be required of every candidate: but this is not the only thing to be complain'd of; for as these perfunctory exercises often confer *degrees* on the most worthless, who will conform to the prevailing opinions of the place; so, on the other hand, the same exercises, more rigidly perform'd, join'd with the strongest abilities, and most unsullied probity, will not intitle *some other* men to them, who think themselves obliged to dissent from their brethren in points of *speculation* or *practice*.

This is certainly blame-worthy in all publick nurseries, where learning and industry ought to be encourag'd, consider'd abstractedly from the caprices and differences of mankind in matters of *government* and *religion*— But I am to prove what I have asserted.

There is in the university of OXFORD (and, for aught I know, in CAMBRIDGE too) a dreadful register, call'd the BLACK-BOOK, (because no person, whose name is enroll'd in it, can stand for his *degree*,) which the *proctors*, for the time being, keep in their custody, and can put any body into it at whom, whether justly or not, they shall take offence. This was at first design'd to punish refractory persons and immoral offenders; but at present it is made use of to vent party spleen, and is fill'd up with *whigs*, *constitutioners*, and *hanoverians*.

So long as the university has this rod in her hand, it is no wonder that *high-church* triumphs over her most *powerful adversaries*; nor can we be at all surpriz'd that *Whiggism* declines with the *constitution club* in OXFORD, when we behold people stigmatiz'd in.

Digitized by Google

in this *Black Book*; and excluded from their *degrees* for *soberly rejoicing upon king* GEORGE's birth-night, *and drinking his majesty's health.*

Under the present *proctors*, we need be under no apprehensions; one of whom (the reverend Mr. *Vizard*) I have the honour to know, and I know him to be a person of the most unbiassed integrity and immoveable zeal against all sorts of *tyranny* and *corruption*; he detests all *indirect* practices himself, and will not join with *those*, who delight in plunder and rapine; his own hands are clean, and he will not communicate with the unclean: I doubt not that his colleague deserves the same character; so that I am perfectly easy under their administration; but in other, less unpolluted hands, what mischiefs and oppressions in the republick of learning may not such a terrible *engine* bring forth?

But supposing that a person has the good fortune to live three or four years in the university, without incurring the displeasure of either of the *proctors*; yet if he has disobliged any other person, who is a member of the *convocation*, his case is little better; every such member having it in his power to deny any candidate his *grace* twice, without giving any reason for it; and if he can trump up any idle story against him, (which is an easy matter,) he can put him by his *degree* for a whole year.

This is the most arbitrary method of proceeding in the world; for why should it be in the power of any man to refuse a person his *grace twice* (which is esteem'd a scandalous thing upon the *candidate*) without any reason? This puts it into his power to wreak his malice upon whom he pleases, and deters all the juniors of the university from differing in opinion or profession from their *seniors*, who have such an advantage over them. Indeed, no person can deny any one his *grace* the *third* time (which he must do, if he would exclude him from his *degree*) without giving a reason: but to whom, and in what manner does he give this reason? Not in a fair, open, and judicial

judicial manner, before the perſon accus'd; but in a private chamber, or a cloſet, to the *vice-chancellor* and the two *proctors*, who are to acquaint the next *congregation* with it. Mean while, the accuſant is not known, nor has the party accuſed the liberty to diſprove what is charged upon him; but if the *vice-chancellor* ſays that a *man of veracity (vir fide dignus)* alledges ſuch or ſuch a crime againſt him, the *congregation* do not examine whether it be true, or not; but put it to the vote, whether, taking it to be true, the *candidate* ought to be ſuſpended from his *degree*, upon this account.

The *vice-chancellor* and *proctors* are not ſo much as oblig'd to demand the *objector's* oath; but, if they pleaſe, may take a man's bare word *(provided he be a man of veracity)* for any accuſation that is brought before them; they are ſworn not to diſcover the accuſer, nor can he be diſcoverd in the *congregation*, becauſe all perſons are obliged to *whiſper* their votes ſoftly in the *proctor's* ear, who goes round from one to another, and is ſworn alſo not to diſcover any body's vote.

From hence it appears that the *vice-chancellor* and the *proctors* have it very much in their power to keep any man from his *degree*, however innocent and deſerving, out of perſonal ill-will or party reſentments; there ſeldom being wanting ſome little ſcandal or another current upon every one in the univerſity, which, duly managed, will ſerve the turn. We have at preſent indeed ſo good a *vice-chancellor*, and ſuch good *proctors*, that I am ſure they would ſcorn to do any ſuch thing; but we have had wicked men in thoſe offices, (particularly in the *rump-times*,) and may, perhaps, one time or other, have wicked ones again; for which reaſon I ſhould be very glad to ſee this matter regulated, that perſons may no longer be ſubject to accuſations in this dark and clandeſtine manner, and that the road to *degrees* may lie equally open to all who deſerve them.

The

The reaſon that is commonly urg'd, in juſtification of this practice of *condemning a man without trying him*, is very exquiſite; for, ſay they, if the *perſon ſuſpended* ſhould know who did him that ill office, he would in all likelihood bear malice againſt him, and watch for an opportunity to revenge himſelf. Perhaps ſo indeed; but why therefore are not all Proſecutions carried on in the ſame *ſnug* manner? or why ſhould miſchief enſue more in one caſe than another? For my part, I ſhould bear ten times more malice againſt a man who accuſed me wrongfully (as many men are) of *horſe-ſtealing* or *robbing* on the *highway*, than againſt any one who accuſed me of ſpeaking diſreſpectfully of ſome *ſcull* in the univerſity, or of drinking ſome *fanatical health*.

Several worthy gentlemen of the moſt plentiful eſtates have been accuſed of very heinous crimes, ſuch as *murder*, *rapes*, and the like, and upon a fair trial have been acquitted; yet I never heard of any dreadful conſequences upon this account, as that the *accuſers* or the *witneſſes*, in ſuch caſes, had their brains beat out, or their lungs pink'd for it: Whereas if, to prevent all danger of ſuch conſequences, the OXFORD method was to be taken, and the *accuſed* were not to know his *accuſer*, nor have the liberty to invalidate what *any perſon of veracity* ſhould pleaſe to alledge againſt him either upon his *word* or his *oath*, I leave the *regent* or *non-regent maſters* of OXFORD to conſider the conſequences.

The truth of it is, this method promotes the cauſe of HIGH-CHURCH, and is exactly agreeable to *eccleſiaſtical proceedings* in all countries.

It is alſo of no ſmall moment to *high-church*, that all the places of truſt, honour, and profit in the univerſity are annexed to that party; lectures, profeſſorſhips, and other valuable *ſine-cures*, never fail to win the hearts of thoſe, who love plenty and idleneſs.

The *V— C——'s* court is likewiſe of ineſtimable benefit to the ſame *cauſe*; it was at firſt granted to the

Digitized by Google

the university for the advantage of the *church*, and has prov'd ever since a constant friend to it; unless for some time, under *Oliver Cromwell*, who *prest* it into the service of *Round-heads* and *Fanaticks*; but being sore against the grain, it took the first opportunity to desert them, and has claw'd them off for it ever since; it never spares a *whig* or a *presbyterian*, when it gets them into its clutches, but gripes them to death, or kicks them out of its territories.

Upon a publick night, just after king GEORGE came into *England*, some *Whigs* in OXFORD ordered a bonfire to be made before a tavern door, and the windows to be illuminated, designing to be loyal and merry; but immediately a great mob of scholars and others came hollowing and roaring king J—s for ever, down with the USURPER; they carried all the faggots away, broke the windows, and committed several other outrages; whereupon all the *Whigs*, whose names could be learnt, were cited into the *vice-chancellor*'s court, and *fined* for *committing a Riot*; it being alledg'd, that *if they had not been there, or made a Bonfire, there would have been no Riot*; upon which an ingenious gentleman told them, in a speech upon this occasion, that *a man was riding over* Hounslow-Heath *and was robb'd; from whence*, said he, *I will argue that the man was guilty of the robbery himself, for if he had not been there, the robbery would not have been committed.*

The last thing which I shall mention, as a support to the cause of *high-church* in the universities, is the power they have to *discommon townsmen*; whereby they keep the tradesmen in awe as well as matriculated persons; for if any saucy *blue apron* dares to affront any venerable person, either by talking freely of him, or defending the present *government*, all scholars are immediately forbid to have any dealings or commerce with him, until he asks pardon, and makes what other satisfaction the university thinks fit to require.

I will

Digitized by Google

I will conclude, as I begun, with observing, that nothing but its own intrinsick and unparallel'd absurdity can possibly ever destroy a *cause*, which is so powerfully supported.

TERRÆ-FILIUS. Nº XLIV.

——— *Demetri, teque Tigelli,*
Discipulorum inter jubeo plorare cathedras. Hor.

SATURDAY, *June* 15.

To TERRÆ-FILIUS.

Oxford, June 13. 1721.

SIR,

YOUR acceptance of the inclosed will very much oblige me. As it is partly levell'd against impertinent *civilities*, for fear of running into the same errors I am condemning my self, I shall only assure you that I am, Sir,

Your very humble servant,

J. S.

COMPLIMENTS, as they are either the most obliging, or most shocking things in nature, require the readiest wit and nicest Judgment. One, who has seen the world, knows what is truly praise-worthy, and can in a handsome manner insinuate to you, how

Digitized by Google

how ſincerely he thinks you are ſo, will, in all probability, enjoy your good opinion as long as he lives. On the contrary, if a pedant or a coxcomb attempts your commendation, the fulſome extravagance of the one, and the odd ſtarch'd encomiums of the other, would procure him your eternal averſion.

If this be true in general of *compliments* made over a bottle, or a tea-table, it is much more ſo of thoſe printed *Douceurs* that paſs between authors and their betters, vulgarly call'd *dedications*. When the SPECTATOR or TATLER makes a valuable preſent of his works to a peer of the realm, all is decent, great, and modeſt; in the writer you ſee the complete gentleman; in the nobleman, the diſintereſted patriot. But when a coxcomb takes it into his head to commit his eſteem for you to the preſs, you have nothing but flowers of rhetorick, forſooth, nothing but metaphor and ſimile; right or wrong, he compares you to whatever is bright or beautiful in the creation. *Phœbe*'s pale creſcent, (in plain *Engliſh* the half-moon,) the planets, ſtars, and ſo upwards, have all of them ſomething or other to ſay to you.—As for the Sun, ſhould that eſcape him, 'twere a wonder.

The PEDANT, that other aukward paraſite, pulls you down his *Livy*, muſters up his *Cato*'s, his *Decius*'s, and *Fabricius*'s; and if he can happily find ſome little hint for a compariſon between his patron and an old *Roman*, with a great deal of learning and ſelf-ſatisfaction he proves them to be at leaſt couſin-germans. The beſt on't is, that whilſt this dauber is laying it on thick and threefold, he draws the parallel ſo wretchedly, and paints ſo little to the Life, that they reſemble no more than the *black roſe* on his hat does the blooming one on the tree. As to ſtile, you muſt not expect it: 'Tis flat, 'tis nauſeous, low, and inſipid; you are invited to Champaigne, and treated with curds and whey.

I ſhall give you two or three inſtances of theſe eccleſiaſtical *compliment-mongers*. The name of the firſt I have as entirely forgot, as, I doubt not, in a

Digitized by Google

few years will be that of the ſecond. I can, however, produce the book, tho' at preſent I have it not by me: 'Tis a treatiſe on *the danger of ſin*. The reverend author dedicates it to Sir *Thomas Player*, a noted man in the time of that pious prince king CHARLES the *ſecond*, and gives the living and the dead a bout at cudgels after the following manner: "Three *Thomas*'s, ſays he, (theſe are his very words) "have been mighty famous in the world, *viz. Tho-* "*mas Aquinas*, *Thomas a-Becket*, and Sir *Thomas* "*Moore*. All three, continues he, were *Papiſts*, and "the two laſt notorious offenders againſt their king "and country. But! the Sir *Thomas I* addreſs to "is the trueſt of ſubjects, and the very beſt of *pro-* "*teſtants*." Bleſs us! ſee what 'tis to have had a lucky godfather! How unhappy were my poor brother and I, to be chriſten'd *James* and *Jeroboam!*— You'll ſeldom meet with a name-ſake of ours worth a farthing.

From this tom-fool proceed we to the ſecond, entitled *Joſeph*. To that name no one can object; the very beſt of men had it; whom poet *Jo* imitates juſt thus far, —— thro' the loyalty of his heart he would fain enſlave us all to *his king and maſter*.

'Tis very well known that a brave and noble lord did at the battle of *Blenheim* loſe his hand in the cauſe of liberty. This was certainly a circumſtance highly honourable for his lordſhip, and one that might be handſomely touch'd upon in a Dedication — Let's ſee how our bungler mumbles it: Even thus; He ſends him his mock-*Virgil*, and after having *Ceſar'd* and *Scipio'd* him *ſecundum artem*, tells him, that he could not in one reſpect compare him to *Æneas*, (in all other reſpects ſo like his Lordſhip;) nor apply that of *Virgil*.

—— *invictaque bello* dextera.

But this, adds he, is a circumſtance in his lordſhip's favour, and manifeſtly gives him the advantage.

How

Digitized by Google

How ſo? Does the *loſing of an hand* prove a ſuperiority either of *courage* or *conduct*? Or did *Virgil*, by that expreſſion, mean to compliment *Æneas* for *not being wounded*; a thing which may equally happen to the braveſt officer, or the moſt arrant coward? If the ſingle article of loſing an *arm* or a *leg* gives a man the precedence of *Æneas*, many a poor penſioner at *Chelſea College* hath an equal right to it with his lordſhip.

In ſhort, either this wretched tranſlator and bold competitor with *Dryden* did not underſtand the common conſtruction of his author; or, through a poverty of invention, was obliged to deſcend to the meaneſt of *quibbles*, to furniſh out a dull compliment to his noble patron.

Another of the ſame growth he makes to the univerſity. An orator of his dignity reſigning his Office, and taking leave of his very patient and partial auditors, might, one ſhould think, have congratulated them on the general harmony that reign'd amongſt them, the apparent reformation of manners, and vaſt advancement of learning, which had (of late years eſpecially!) ſo evidently rais'd their univerſity to a degree of reputation beyond that of all others.—Not a word on't. As if he had been in pay to ſome new inſurance office, as he was formerly to the old play-houſe, he adviſes them to keep dabbling on in mortar, and in moſt elegant *latin* gives you to know, that in *Oxford* there are very able maſons and underſtanding ſtonecutters.

In good faith, this is the only conſtruction I can put upon his words. When a teacher in *Iſrael*, and profeſſor in the univerſity can find nothing to commend in it but its meer outſide, its buildings, one muſt have a ſtrange opinion of its learning. But I appeal to his words themſelves. *Academiæ creſcentibus Ædificiis*, ſays he, *creſcant illi* (ſi fieri poteſt) *eruditio ac virtus*. This is all he can ſay, as to its erudition or virtue; but as to its buildings, hear him—*Fauſtum quiddam profecto ſpon-*

Digitized by Google

dent & eminantur tot nova quotidie, difficillimis temporibus (Anglicè, hard times!) *ſurgentia muſarum culmina, ut ſi vel menſes aliquot egerimus abſentes ab univerſitate, reduces pene hoſpites videamur, & ratione penitus diverſâ ab eâ qua dictum illud olim uſurpabatur,* Oxonium quæras in Oxonio. *Portenti itaq; inſtar habendum, homines qui maximum præ ſe ferunt patriæ amorem (Anglicè,* the friends of King *George) illud ipſum odiſſe ac deſpicere quod patriam præ cæteris honeſtat & exornat,* &c.

That is, *en & ecce,* my noble auditors! walk in, and ſee ladies, and gentlemen, are not theſe fine new painted altar-pieces and glaſs-windows! Have not we new chapels, and new quadrangles in abundance! Now who but fools and traitors can wiſh they were better inhabited?

With this pathetical invective does this voucher for Dr. *Sach—ll*'s blaſphemous quotations at his tryal, this right loyal chaplain to Sir *Con—e P—pps*, and the late lord *Bolinbroke*, conclude his immortal prelections.

One can ſcarce ſay which is moſt abſurd, the little malice of the creature's ſatire, or the meanneſs of his panegyrick. What! are there no living ornaments in *Oxford?* Are its inanimate, its freeſtone ones its greateſt glory? By this diſcourſe one would really think ſo. The new ſtructures you ſee are his chief topicks, and the greateſt part of his heavy compliments are wheelbarrow'd from the lime-kiln.

Ben Johnſon, (heavens! who can name them in the ſame day?) honeſt *Ben,* I ſay, was himſelf a bricklayer, and helpt his father-in-law to build *Lincoln's-Inn.* Had he made ſuch a ſpeech as this, I ſhould conclude he had done it out of gratitude to his old friend and acquaintance the trowel. But this little ſpitfire owing the firſt money he was ever maſter of to the ſucceſs of a ſtage-play, in memory of his former benefactors, ſhould have given his harangue the dramatick turn; ſhould have celebrated *Oxford* for the diverting interludes in private halls, tragicomical,

Digitized by Google

mical battles between *reaſon* and *Ariſtotle* in her publick ſchools; and laſtly on the moſt excellent farces ſo frequently and ſo well performed in her convocation-houſe.

This in the neighbourhood of a theatre, and as a concluſion to a poetical lecture, had been proper to the place and ſubject. Here (alas!) he might have taken ſome little notice of poor TERRY, their *quondam Pantomime*. Here he might have proved how far, in his humble opinion, taking the oaths to ſome kings, *in difficillimis temporibus*, might be conſider'd as a downright comedy. Above all, he might here have ſhewn the near analogy between thoſe two top actors in the *Sheldon* and *Drury-lane* play-houſes, Mr. *William Pinkethman*, and the reverend Doctor *Del—e*; both in vogue for their oddities, both facetious droll perſons, and both (when they had wherewithal) deep *gameſters*.

There had been ſomething entertaining in this. But — *Oxonium quæras in Oxonio*, and ſuch old ſtuff! — Fie for ſhame! Are theſe the ſublime flights, is this the *inſigne recens indictum ore alio* of ſo eminent a poet? — 'Tis the common cant of every jacobite tapſter in *Oxford*. After having led *Hob* and *Dick* a dance through half a dozen ſpacious colleges, not forgetting the nick-nackatory by the way, he lugs them to the alehouſe. And now what think'ſt, ſays he? Are not theſe whigs (with a pox to 'em) precious raſcals, to run down ſuch a fine place *as ours* is? Ay, to be zure, quoth *Hob* — Fine Pleace! — Udzooks, I believe 'tis the hugeſt varſity alive. Lawd, Lawd, *Dick*, what ſhall's zay to our *Kate* for leaving her at whome!

Hundreds of theſe admirers has our *alma mater* procured herſelf by her fine gown and petticoat; lovers, who knew no more of her good or bad qualities, than poor *Hob* did of the *Dorick* or *Corinthian* order, when he was gaping at her buildings.

Digitized by Google

I am, I thank heaven, as zealous for the honour of my country as any man living. But when I hear it extoll'd for what I am satisfied is not true, I am as ready to give up the wrong notion, as the ignorant are greedy to embrace, and obstinate to retain it. Now to perſiſt in it, as moſt people do, that ours is the moſt loyal and *moſt learned* univerſity in the world, purely becauſe it hath the ſtatelieſt fabricks, is juſt as if one ſhould argue, that the King of *Spain* is the ſincereſt proteſtant in *chriſtendom*, becauſe the *Eſcurial* is the largeſt palace in *Europe*.

Oxford, I preſume, might with more juſtice be celebrated for the conſtant *reſidence of its profeſſors*; for their aſſiduity, affability, communicative temper, and daily lectures in their reſpective ſchools. But as that would be entering on a new ſubject, I muſt refer it to another paper, and in the mean time once more ſubſcribe my ſelf, Sir,

Yours, &c:

Jeroboam Standfaſt.

TER-

Digitized by Google

TERRÆ-FILIUS. Nº XLV.

Placuri nequeunt, nisi hauriendum sanguinem laniandaque viscera nostra præbuerimus. Liv.

WEDNESDAY, *June* 19.

To the Author of TERRÆ-FILIUS.

June 17. 1721.

SIR,

ONE part of the history of my life falls properly under your cognisance; and as it is the first, and perhaps the last trouble I shall ever give you, I hope you will not refuse me a place in your paper.

About *five* years ago I was elected from a publick school in LONDON to a certain college in OXFORD; of which, according to the foundation of it, after a probation of *three* Years, I was to be admitted *actual fellow*; but you will find in the sequel of my case, that I was so unfortunate as to be, or esteem'd to be so singular and unexampled in my conduct, that I am the only person for these many years, who has forfeited his *fellowship* for male-behaviour.

It happen'd unlukily, that I was elected at a time when the northern rebellion was not quite extinguish'd, and when the passions of all people were inflam'd on one side or the other; I was one of those unfledg'd politicians, who thought myself oblig'd, in this turbulent conjuncture, to make an open

Digitized by Google

open confeſſion of my political faith; and to exert my ſelf, as conſcience, forſooth, miſguided me, in the defence of my king and country. My zeal upon this occaſion was ſo ſtrong upon me, that whilſt I continu'd at ſchool, inſtead of getting my leſſon, I us'd to hold frequent diſputes with ſeveral of my diſaffected ſchool-fellows, upon *liberty* and *property*, and the *proteſtant ſucceſſion*; all which I thought glorious topicks in thoſe days: I was alſo a great admirer of the *flying-poſt*, and read multitudes of pamphlets, which were publiſh'd on the *whiggiſh* ſide; by which means I became ſo conſiderable a diſputant, that I thought my ſelf a match for *any Jacobite* in the kingdom.

Warm with this fanatical zeal, I went to *Oxford*; and to a college the moſt remarkable in *Oxford* for as violent a zeal on the contrary ſide: This I was ſoon convinc'd of; for I had not been there an hour, before king *J—s* the *Third*, the duke of *Ormond*, my lord *Bolingbroke*, *Mar*, and ſeveral other ſuch-like healths, together with *confuſion to the uſurper*, (mentioning his name,) and a *ſpeedy reſtoration* to the *rightful heir*, were propos'd in a large company, and paſſed currently round the table. When they came to my turn, I declin'd them, and deſir'd to be excus'd, alledging, that as I was obliged in a ſhort time to *abjure* the *pretender* in the moſt ſolemn manner, I could not juſtify drinking his health, (much leſs his *reſtoration*,) nor the health of any of his rebellious adherents; and therefore begg'd leave in his room to drink king GEORGE. But I was told roundly, that *it was an affront to the company; and that I* ought *to drink what was propos'd to me*. This, you may be ſure, occaſion'd a diſpute upon *politicks*; in which I got vaſtly the worſt of it in *numbers*, whatever I might do in *Argument*; however, if they confuted me, they did not convert me; nor could they, with all their united logick and lungs, make me believe, that there was no harm in ſwearing to a king whom they thought an *uſurper*; nor in *abjuring*, in the moſt

ſolemn

Digitized by Google

ſolemn terms, a perſon who, in their opinion, was poſſeſs'd of all the *right* that God could inveſt him with.

Theſe diſputes were renewed almoſt every night with more heat and violence on both ſides, and extorted from me (in the ſincere indignation of my heart againſt ſuch principles and ſuch practices) ſeveral warm expreſſions, which rendered me obnoxious to the greater part of the college, and particularly to the *preſident* and *ſenior fellows*.

I was, in their language, a *turbulent, contumacious, ungovernable* wretch, an undutiful ſon of the univerſity; in my own conſcience, an honeſt lad, a deteſter of perjury, and an unfeigned lover of king GEORGE and the *proteſtant ſucceſſion*.

Not long after this, the famous controverſy between the biſhop of *Bangor*, Dr. *Snape*, and others, broke out; in which, from the beginning, I unhappily embark'd my ſelf, and with great freedom, from time to time, declar'd my ſentiments of thoſe matters, which I thought to be the ſentiments of every conſiſtent *Proteſtant*, and of every *ſenſible man* in the world. This engaged me in other diſputes, with ſeveral orthodox perſons, about *religion* and the *church*; in which I fared juſt like the reſt of my brethren, who defended the *biſhop*, gaining thereby a great deal of ill-will, and a great deal of *calumny*; I was before *turbulent, contumacious*, &c. but now I was an *Arian*, an *Infidel*, or an *Atheiſt*, nay, ſome went ſo far as to call me a *Presbyterian*.

I was beſides a member of the *conſtitution-club*, and ſuſpected to be the author of ſeveral *poems* and *pamphlets*, containing bitter reflections upon the *clergy*, the *univerſities*, and the *pretender*, which ſtill aggravated the malignity of my character, and procur'd to me the fatal reſentments of my *ſuperiors*, who now gave me over, as a confirm'd *reprobate*, of whom they had no *hopes*.

In this odd, unpolitick manner, did I conduct my ſelf, during the *three* years of my probation; and tho'

Digitized by Google

tho' the *head* of the college was ſo kind as frequently to admoniſh me of the *danger of my ways*, and conjure me, with a fatherly affection, to *turn* from them, and *live*; yet I was ſo much blinded with *oaths*, *conſcience*, and I know not what, that I ſtill continu'd in open *rebellion* againſt the *univerſity* and the *church*, by adhering to king *George* and the *proteſtant religion*.

Amputation therefore was judg'd by ſome of them to be the only method that could be uſed with ſo deſperate a malady; but as all ſurgeons will not come into ſuch ſevere operations, where there is not the utmoſt neceſſity, *it was not without ſome artifice* that the *preſident* carried his point ſo well as he did, which was not ſo well as he would have done it; for tho' out of *fourteen* he prevail'd upon *ten* to vote againſt me (which is majority enough in conſcience) yet he would willingly have excluded me, *nemine contradicente*, to blaſt my reputation entirely; and with that intent gave it out long before the day of trial came, *that he would ſet a mark upon every one who voted for me*.

I do not, dear TERRY, ſend you this account in order to raiſe your compaſſion towards *me*; perhaps I do not deſerve it; for I have ſeen ſo much of the world now, that I make it a doubt whether a man ought to be pitied for ſuffering in defence of *any party whatſoever*.

At leaſt, my zeal in theſe matters is ſo much abated ſince that time, that I ſhould have, long ago, forgiven and forgot all the hard uſage I experienced upon *party accounts*, had I only (who ought only) experienc'd it; but you ſee, that *four* gentlemen, by ſhewing too much candour for me, were *marked* out for *vengeance* and *perſecution*; nor did the tyrannical *preſident* barely threaten to ſtigmatize theſe men, but has already fulfill'd his ſevereſt promiſes with the ſubverſion of *antient cuſtoms*, and the violation of *poſitive ſtatutes*.

One

Digitized by Google

One of theſe gentlemen having long ago diſtinguiſh'd himſelf by the ſame principles which I eſpouſed, he cannot ſuffer more for voting for me, than he did before upon the ſame account: but the caſe of the other *three* is very remarkable, they being all at that time in the favour of the *preſident*, of different opinions from me, and by their principles (according to the common cuſtom of the world) rather *prejudic'd* againſt me than for me: But they acted according to conſcience, and not according to *party*; they might perhaps judge too favourably of me, but they judged according to the beſt of their knowledge; they would not lend their aſſiſtance to my ruin, for not agreeing exactly with them in matters of ſpeculation and indifference; nor would they believe what every malicious tongue reported againſt me *without evidence*.

It is worth mentioning that one of theſe *three* (thus unprejudiced in my favour) was *dean* of the college for moſt part, and eſpecially the latter part of the term of my probation; that his office made him the beſt *judge* of my behaviour, how I had performed the *exerciſes* and obſerved the *prayers*, and other rules of the college; all which he declared I had done regularly, and without exception.

But all this did not ſatisfy the revengeful *preſident*, and the abandoned proſtitutes, his creatures; they thought it reflected upon them that I had ſo good a teſtimony on my ſide, and were reſolved to revenge themſelves on thoſe perſons, who, in ſome meaſure, juſtified my character, though they could not preſerve my *fellowſhip*.

Within half a year after my excluſion, one of the beſt *livings*, which belongs to that college, dropt, and according to *ſeniority*, which uſed to be the rule in theſe caſes, deſcended to one of theſe gentlemen; but to ſhew that they were reſolved to keep their word, they gave it to a reputed *whig* (who did not appear for me) rather than to *him*; ſo implacable is the

Digitized by Google

the malice of theſe men, that to gratify it, they will ſtick at nothing, not even the preferring of a *Whig* to a *Tory*.

The other *two* have been both refuſed the *teſtimonium* of the college to recommend them for holy *orders*, though they deſerve it infinitely more than multitudes (whom I could name) to whom they have lately granted it; indeed they refuſe it to no body (though ever ſo ignorant or immoral) who idolizes them; *one* of theſe gentlemen has ſince obtained it, but the other *is ſtill deprived of it*, and ſuffers, beſides, ſeveral oppreſſions of *another nature*.

It is, Sir, in defence of theſe unhappy gentlemen, and to expoſe ſuch arbitrary and inhuman meaſures as have been taken againſt them, that I give you this trouble; you will eaſily ſee the *hardſhip* of their caſe, and diſtinguiſh between *me* (who perhaps may be guilty of every thing laid to my charge) and *theſe* who voted for me, ſuppoſing me to be *innocent*.

Where is the freedom of ſuffrages in this, or in any other caſe, if perſons are to be brow-beaten by a tyrant, and told, *Vote ſo, if you dare! I'll ſet a mark upon you, and take care that you ſhall have no* livings, *nor* offices, *nor* pupils, *nor* teſtimoniums *in* MY *college? You have liberty, gentlemen, to vote as you pleaſe; but look to it, I have the power in my hands, and wo be to him that dares to diſoblige me!*

This is a *negative voice* with a witneſs; for any *head* of a college, who has poſſeſſed himſelf of this power, by corrupting to his own purpoſes a majority of the *fellows*, (in colleges where all the *fellows* are upon an *equality*,) or a majority of the *ſenior fellows*, (in colleges where the adminiſtration is lodg'd in their hands,) is the moſt arbitrary tyrant upon earth; he bribes one part of his *fellows* in order to domineer over the reſt, who muſt either ſubmit to be oppreſs'd in this manner, or to be expell'd and give place to thoſe that will; he cares not what he does, to indulge his pride or reſentment, becauſe he knows he can do any thing with impunity, and generally

Digitized by Google

nerally without cenſure; for if any body complains of his tyrannical actions, ſo that it reaches his ears, he will make him, as the ſaying is, complain *for ſome purpoſe.*

This, ſir, is the caſe of the perſon, of whom I have been ſpeaking; he always keeps a majority of votes under his girdle; and by that means commits all the acts of violence, fraud, tyranny, and oppreſſion, that either his pride or his malice can inſpire.

In the preſent inſtance, *four gentlemen* are *mark'd* out to fall his ſacrifice, for giving *one* diſobliging vote; ſeveral others, who had no votes, have been forc'd to break off old friendſhips, or conceal them; To mention my name is a crime; but to write to me, or be in my company, is *capital*; nay, it has been required of one perſon, as a teſt, before he could obtain his DEGREE, to declare *that he abhorr'd my* perſon *as well as my* principles.

I am the leſs concern'd about this, becauſe I am inform'd from hiſtory, that the ſame unrelenting, demoliſhing ſpirit reigns in all *monkiſh* ſocieties; and becauſe it is a never-failing obſervation, *That as free as prieſts of this ſort are in forgiving ſins committed againſt other people, they never forgive any injuries nor affronts upon themſelves.* I am,

SIR,

Your hearty friend and well-wiſher,

N. A.

Digitized by Google

TERRÆ-FILIUS. Nº XLVI.

In Cute *curanda plus aqueo operata Juventus.*
Hor.

SATURDAY, *June* 22.

HAVING ſpoken pretty freely, in a former paper or two, of OXFORD *manners*, I find that I have given great offence to a large body of *fine gentlemen* there, call'd SMARTS, one of whom reprimands me in the following letter lately received, which is valuable for ſeveral expreſſions, which I have ordered to be printed in a different character.

To TERRÆ-FILIUS.

Mr. Prate-apace. *Chriſt-Church College, July* 1.

A*Mongſt all the vile traſh and ribaldry with which you have lately poiſoned the publick, nothing is more ſcandalous and ſaucy than your charging our univerſity with the want of* civility *and* good manners. *Let me tell you, Sir, for all your haſte, we have as* well-bred, accompliſh'd *gentlemen in* OXFORD, *as any where in* Chriſtendom; *men that dreſs as well, ſing as well, dance as well, and behave in every reſpect as well, though I ſay it, as any men under the ſun. You are the firſt audacious* Wit-wou'd *that ever called* OXFORD *a booriſh, uncivilized place: And,* demme, *Sir, you ought to be* hors'd *out of all good company for an impudent* praggiſh Jackanapes. OXFORD *a booriſh place! — poor wretch! I am ſorry for*

Digitized by Google

for thy ignorance. Who wears finer lace, *or better* linnen *than* Jack Flutter? *who has handſomer* tie-wigs, *or more faſhionable* cloaths, *or* cuts a bolder boſh *than* Tom Paroquet? *Where can you find a more handy man at a Tea-Table than* Robin Tattle? Or, *without vanity I may ſay it, one that plays better at* Ombre *than him, who ſubſcribes himſelf an enemy to all ſuch pimps as thou art,*

Valentine Frippery.

That my readers may judge the better of Mr. *Frippery*'s letter, I will give them a ſhort deſcription of the man himſelf. He is a SMART of the firſt rank, and is one of thoſe who come, in their *academical undreſs*, every morning between *ten* and *eleven* to *Lyne*'s coffee-houſe; after which he takes a turn or two upon the *Park*, or under *Merton-Wall*, whilſt the dull *regulars* are at dinner in their hall, *according to ſtatute*; about *one* he dines alone in his chamber upon a *boil'd chicken*, or ſome *pettitoes*; after which he allows himſelf an hour at leaſt to dreſs in, to make his afternoon appearance at *Lyne*'s; from whence he adjourns to *Hamilton*'s about *five*; from whence (after ſtrutting about the room for a while, and drinking a dram of citron) he goes to chapel, to ſhew how genteely he *dreſſes*, and how well he can *chaunt*. After prayers he drinks Tea with ſome celebrated *toaſt*, and then waits upon her to *Maudlin* Grove, or *Paradiſe-Garden*, and back again. He ſeldom eats any ſupper, and never reads any thing but *novels* and *romances*.

When he walks the ſtreet, he is eaſily diſtinguiſhed by a ſtiff *ſilk gown*, which ruſtles in the wind, as he ſtruts along; a *flaxen tie-wig*, or ſometimes a long *natural* one, which reaches down below his rump; a broad *bully-cock'd hat*, or a *ſquare cap* of above twice the uſual ſize; *white ſtockings*, thin *Spaniſh leather ſhoes*; his cloaths lined with tawdry ſilk, and his ſhirt *ruffled* down the *boſom* as well as at the *wriſts*. Beſides all which marks, he has a delicate

Digitized by Google

jaunt in his *gait*, and ſmells very *philoſophically* of eſſence.

This is a true deſcription of my correſpondent; and I leave the reader to judge, whether this is properly good *breeding*, or ridiculous grimace, and inconſiſtent *college foppery*. There is not, I agree with Mr. *Frippery*, a deficiency of this ſort of politeneſs in OXFORD; but a man, in my opinion, may be very *ill-manner'd* under a *ſilk gown*, and do very uncivil things, for all he wears *lawn ruffles*. For inſtance, why may not one of theſe *well-dreſs'd* ſparks *damn all* ſtrangers, *or knock them down*, (provided he has a mob to defend him,) as well as a *ragged ſervitor* of *Jeſus*, or an *half-ſtarv'd ſcholar* of *St. John's*? Is he ever the *better bred* for being *better clad*? Or *do good manners* conſiſt in *tufts* or *ſilk ſtockings*? — That a gay ſuit of *cloaths* often hides a *bad skin*, and that a *light wig* ſets off a dirty countenance, I am well enough convinc'd; but that they can hide too a multitude of *rudeneſſes* and *ill manners*, or atone for them, is what I never yet read either in *holy ſcripture*, or *profane philoſophy*. I ſhould not, for my part, like a *kick of the breech* ever the better for *having it* from a *red-topt* ſhoe; nor do I think that a *broken head* would ſmart the leſs, tho' it were to be done with a *clouded cane*.

I know it is an hard thing to make any of my wary readers believe that *beaux* can be quarrelſome; but I can aſſure them, upon the word and honour of an *Engliſh* author, that *five* or *ſix* years ago, ſome *twenty* or *thirty* of theſe *Oxford ſmarts* did actually frighten *three* or *four* poor-ſpirited *foreigners*, and kick a *presbyterian parſon* out of a coffee-houſe.

My dear friends the *ſmarts* have another very ſcurvy trick. Would they be content to be *foppiſh* and *ignorant* themſelves, (which ſeems to be their ſole ſtudy and ambition,) I could freely forgive them; but they cannot forbear laughing at every body, that *obeys* the *ſtatutes*, and differs from them; or (as my correſpondent expreſſes it, in the proper dialect of the place)

Digitized by Google

place) that does not *cut as bold a boſh* as they do. They have *ſingly*, for the moſt part, very good *aſſurances*; but when they walk together in *bodies*, (as they often do,) how impregnable are their *foreheads?* They point at every ſoul they meet, laugh very loud, and whiſper as loud as they laugh. *Demme*, Jack, *there goes a prig! Let us blow the puppy up* — Upon which, they all ſtare him full in the face, turn him from the wall as he paſſes by, and ſet up an *horſe-laugh*, which puts the *plain, raw novice* out of countenance, and occaſions great triumph amongſt theſe *tawdery deſperadoes*.

There is, I confeſs, one thing in which the aforeſaid *gownmen* are very *courtly* and *well-bred*; I mean in paying their debts: for you are not to ſuppoſe that they wear all this rich drapery at their own proper coſts and charges; all the SMARTS in OXFORD are not *noblemen* and *gentlemen-commoners*, but chiefly of a meaner rank, who cannot afford to be thus *fine* any longer than their *mercers*, *taylors*, *ſhoe-makers*, and *perriwig-makers* will *tick* with them; which now and then laſts *three* or *four* years; after which they bruſh off, and return, like meteors, into the ſame obſcurity from whence they aroſe.

I have obſerved a great many of theſe *tranſitory ſoplings*, who came to the univerſity with their fathers (ruſty, old country farmers) in linſey-wolſey coats, greaſy ſun-burnt heads of hair, clouted ſhoes, yarn ſtockings, flapping hats, with ſilver hat-bands, and long muſlin neckcloths run with *red* at the bottom. A month or two afterwards I have met them with *bob-wigs* and *new ſhoes*, *Oxford-cut*; a month or two more after this, they appear'd in *drugget cloaths* and *worſted ſtockings*; then in *tye-wigs* and *ruffles*; and then in *ſilk gowns*; till by degrees they were metamorphoſed into compleat SMARTS, and damn'd the old country *putts*, their fathers, with twenty foppiſh airs and geſticulations.

Digitized by Google

Two or *three* years afterwards, I have met the ſame perſons in *gowns* and *caſſocks*, walking with demure looks and an *holy leer*; ſo eaſy (as a learned divine ſaid upon a *quite different occaſion*) is the tranſition from *dancing* to *preaching*, and from the *bowling-green* to the *pulpit!*

To conclude, OXFORD daily increaſes in *fine cloaths* and *fine buildings*; never were *brick-layers*, *carpenters*, *taylors*, and *perriwig-makers* better incouraged there; every day diſcovers a new *faſhion*, or a new *ſtone-wall*. And if you will ſtill ask whether *good manners* and *learning* increaſe proportionably, I have a very good anſwer to give you — *Non omnia poſſumus omnes.*

N. B. In imitation of the learned Dr. *Fiddes*, author of the apology for the duke of *Buckingham-ſhire*'s epitaph, in anſwer to a *free-thinker*, *Terræ-Filius* thinks fit to declare, that he wrote the letter from *Valentine Frippery* himſelf, in order to introduce his thoughts upon this ſubject the better.

TERRÆ-

Digitized by Google

TERRÆ-FILIUS. N° XLVII.

Neglectis urenda filix innascitur agris. Hor.

WEDNESDAY, *June* 26.

I Design in this Paper, according to a former promise, to present the reader with a simple of the statutes of the university of OXFORD, with some remarks upon them, and how they are observ'd.

The *first* (*a*) statute relates to *terms* and *vacations*, appointing when they shall begin, and when end; it also appoints *publick prayers* at *St. Mary's*, and a *latin sermon* at the beginning of every *term*: All which *are tolerably observ'd.*

As is likewise the (*b*) *second*, which relates to *matriculation*, the *fees*, *ceremonies*, and *conditions* thereof.

There is a (*c*) statute which requires all scholars to be admitted into some *college* or *hall*; and forbids them to *board* or *lodge* in any *private house* (without the special leave of the *chancellor* or *vice-chancellor*) under the penalty, that whilst they shall so *board* or *lodge*, they shall not enjoy the privileges of the *university*; and that, if they grow contumacious, they shall be *imprison'd*, or *banish'd*, at the discretion of the *chancellor* or *vice-chancellor*.

Indeed

(*a*) Tit. I. Sect. 1. (*b*) Tit. Sect. 2. (*c*) Tit. III. Sect. 1.

Digitized by Google

Indeed I never knew any ſcholar *board* at a *private houſe*; but I have known them to *lodge* in *private houſes*, without either the *chancellor* or *vice-chancellor*'s leave; nor did I ever hear of any *ſcholar's* being *impriſon'd*, or *baniſh'd*, or otherwiſe puniſh'd upon that account.

The ſame (*d*) ſtatute appoints what ſort of perſons the *tutors* ſhould be; and ordains, that no perſon ſhall be a *tutor*, who has not taken a *degree* in ſome faculty, and is not (in the judgment of the *head* of the *college* or *hall*, to which he belongs) a man of *approv'd learning*, *probity*, and *ſincere religion*.

I am afraid all the *tutors* in OXFORD cannot ſtand this teſt; but as the *heads* may plead, that they were *miſtaken* in their *judgment*, I cannot charge them with an actual violation of this ſtatute.

Next to theſe ſucceeds a number of (*e*) ſtatutes concerning the *publick lecturers* in all faculties; appointing, with the utmoſt exactneſs, *where* they ſhall read, *when* they ſhall read, *what* they ſhall read, *how* they ſhall read, and *to whom* they ſhall read.

All theſe (as I have frequently obſerved) are almoſt totally neglected; out of *twenty* publick lectures, not above *three* or *four* being obſerved at all, and they not ſtatutably obſerved; for the *auditors*, who belong to the ſame college with the *lecturer* in any faculty, do not wait upon him to the *ſchool*, where he reads, and back again, as they ought to do; ſo far from it, that not one in ten goes to hear theſe lectures, nor do they (who do attend) *take down what they hear in writing*; neither do they (I believe) *diligently read over the ſame author at home, which the* publick profeſſor *undertook to explain*; nor are perſons puniſh'd (as the *ſtatutes* require) for any of theſe omiſſions.

After theſe follows another long train of *ſtatutes* about taking of *degrees*, which, in my papers upon that

(*d*) Sect. 2. (*e*) Tit. IV. Sect. 1, 2, 3, 4, &c.

Digitized by Google

that *ſubject*, and upon *diſputations*, I have proved to be equally neglected or inſignificant.

I paſs therefore to the *(f)* ſtatute, which ordains a *publick act* to be kept every year. This is now in a manner quite worn out; for, of late, there has not been a *publick act* above once in *ten* or *twelve* years; and then only upon extraordinary occaſions, ſuch as a *reſtoration*, or ſome *triumph of the church*; the laſt that we had was upon the *glorious peace* in 1712. an *Æra* which the *univerſity dons* were reſolved to commemorate, even at the expence of *obſerving their ſtatutes*.

But they would not, however, be too punctual in performing their duty; and therefore ſtopt the mouth of *Terræ-Filius* (who is a *ſtatutable* orator at at this ſolemnity) having intelligence that he deſign'd to utter ſomething in derogation of the reverend Mr. *Vice-chancellor*.

To confeſs the truth, there is one *(g)* ſtatute, intitled, a ſtatute to *ſuppreſs calumny in the exerciſes perform'd at theſe times*, which is rigidly obſerv'd, very few of my predeceſſors having eſcaped expulſion upon theſe occaſions; for it is provided by this ſtatute, that if any perſon ſhall revile the *government* of the *univerſity*, or any *private man's reputation* with *reproaches*, *ſcoffs*, *or ungenteel jeſts*, or *only diſcover an* inclination *of doing it*; *he ſhall be convened before the* vice-chancellor, *as a diſturber of the publick peace, and be puniſh'd as he ſhall think fit*, *with* impriſonment, publick recantation, or expulſion.

From hence let the reader judge, what a dangerous poſt ours is, tho' *truth* is never ſo plainly on our ſide.

The next ſtatute I ſhall mention, is that which enjoins the *hebdomadal meeting* of the *heads* of *colleges* and *halls*, by which, "They are "obliged to aſſemble together at ſome fix'd place, "every

(f) Tit. VII. Sect. 1. *(g)* Tit. VII. Sect. 2. *De compeſcendis Contumeliis in Exercitiis veſperiatibus & Comitialibus.*

Digitized by Google

" *every Monday* throughout the year in vacation-" time as well as in term-time, to conſult the wel-" fare of the univerſity, and to inquire whether the " ſtatutes and cuſtoms of it are regularly obſerved." I am afraid my friends the *ſculls* do not obſerve this ſtatute ſo well as they ought, though it was recommended to them by that pious prince (for whom we ought to retain ſo great a veneration) king *Charles* the firſt.

The (*b*) *ſtatute concerning ſcholaſtick habits* injoins all perſons (except the ſons of lords who have votes in parliament) to wear cloths of a *black or dark brown* colour, and to avoid every thing that ſavours of pride or luxury; particularly it forbids them to *wear their hair too long*, or to *curl* it. I leave it to thoſe *ſmart* gentlemen, who frequent *Lyne*'s *coffee-houſe* in *ſilk gowns, tye-wigs, hats*, and *ruffles*, (as mention'd in my laſt) whether this ſtatute is duly obſerved.

We come now to the (*i*) ſtatute concerning the *reſpect which* juniors *are to ſhew to their ſeniors*; according to which every *undergraduate* is bound to pay all becoming deference to a *batchelor of arts*, as *by giving him the upper place, when they happen to be in company together; by going out of the way when he meets him in the ſtreet; by pulling off his cap at a due diſtance, and ſaluting him very reverently*; in like manner a *batchelor of arts* is to reſpect a *maſter of arts*, and a *maſter of arts* a *doctor*.

This ſtatute is ſtill obſerved by *undergraduates* towards the *doctors* and *maſter-fellows* of their own *colleges*; but in the univerſity it is almoſt totally diſuſed.

There is alſo a (*k*) ſtatute that no *ſcholars* (eſpecially the *juniors* and *undergraduates*) *ſhall ramble idly about the* city *or* ſuburbs, *nor be ſeen in the* ſtreets, *nor in the* publick market, *nor at a place near* Carfax

(*b*) Tit. XIV. Sect. 1.
(*i*) Tit. XV. Sect. 1.
(*k*) Tit. XV. Sect. 2.

Digitized by Google

Carfax, *called* Pennileſs Bench, *nor in the ſhops of any* townſmen *or* mechanicks. But if this ſtatute was obſerved, I deſire to know how it comes to paſs that there is ſuch a numerous body of men in OXFORD, called *lingerers* and *loungers*.

There is another *(l)* ſtatute that no *ſcholars* whatſoever ſhall be preſent at the *ſeſſions* or *aſſizes*, either of the *city* or *county*; which is as much neglected as any of the reſt; though I cannot ſee any great harm in it, only that it is the breach of a ſtatute.

There are alſo *(m)* ſtatutes to prohibit all ſcholars, of what kind or *degree* ſoever, from frequenting *townſmen's* houſes by day or by night; and particularly from frequenting any *inns*, *cooks-ſhops*, *taverns*, or other publick-houſes within the univerſity, or the precincts thereof, in which *wine*, or any other liquor, or *tobacco* is commonly ſold, under very ſevere penalties, eſpecially if the perſon ſo offending is a TUTOR.

I am at a loſs to determine whether the obſervation of theſe ſtatutes is more neglected than they are unreaſonable; but this I can ſay, that if they are good ſtatutes, the *young men* are not the greateſt offenders herein.

The laſt *(n)* ſtatute I ſhall mention, and I think the beſt of the whole cargoe, is that againſt prohibited GAMES; part of which I beg leave to quote in the very words. It begins in this laudable manner:

Statutum eſt, quod ſcholares, cujuſcunque conditionis, *abſtineant ab omni luſus genere, in quo de* pecunia *concertatur, veluti a luſu* talorum, alearum & chartarum pictarum, *nec non a luſu* globorum *in privatis oppidanorum areis, hortiſque; nec hujuſmodi publicis luſibus, per* ſtatuta regni *prohibitis, interſint.* In *Engliſh* thus:

It

(*l*) Tit. XV. Sect. 3. (*m*) Tit. XV. Sect. 4, 5.
(*n*) Tit. XV. Sect. 7.

Digitized by Google

It is decreed that all ſcholars, of whatſoever condition, ſhall abſtain from all ſorts of games, which are play'd for Money, as Dice and Cards; *and alſo from* Bowls *in the private bowling-greens, or gardens of any townſmen; nor ſhall they be preſent at any ſuch games, as are prohibited by the* laws of the land.

Such a ſtatute as this ſhews the wiſdom of its authors, who juſtly concluded, that the toleration of *gaming* would be of the utmoſt ill conſequence in a ſeminary of learning; that it would encourage the *young men* not only to miſpend their time, and neglect their ſtudies, but to ſquander away their money, and perhaps ruin themſelves; and that it might (tho' ſuch a thing is very unlikely) incite ſome of the *old ones* to embezzle the publick money of the univerſity, which is intruſted in their hands, to gratify this deſtructive appetite. To ſay that conſcience, or honour, or common honeſty would reſtrain them, is nonſenſe; nothing can reſtrain a *thorough-bred gameſter*; all ties and obligations give way to this agreeable *itch of the elbow*.

This therefore is an excellent ſtatute. I wiſh I could ſay that it was tolerably obſerv'd; for of late years the ſpirit of *gaming* has no where prevailed more than in *Oxford*, and (what is more remarkable) amongſt the *ſeniors* of the univerſity. I cannot indeed ſay that the univerſity has had very *great loſſes* upon this account, becauſe I do not hear that ſhe complains. But if *gaming* had no other ill conſequences than the ſetting of a bad example to the *youth* there, it ought for that reaſon only to be reſtrained; for according to the poet,

Si damnoſa ſenem juvat alea, ludit & hæres
Bullatus, parvoque eadem movet arma fritillo.

The ſame ſtatute prohibits them alſo from *hunting deer, hares,* or *conies,* with *dogs* of any kind, *ferrets, nets,* or *toils*; and from carrying *guns* or *croſs-bows,* or uſing *hawks*; which is alſo frequently violated;

Digitized by Google

lated; but this does not give me half ſo much uneaſineſs as the *box* and *dice*; for what ſignifies a little *poaching*, or the *robbing of an hen-rooſt* now and then, to the infinite evils which *gaming* is ſeen every day to produce?

To conclude; if any one will give himſelf the trouble to look into ſerjeant MILLER's account of CAMBRIDGE, he will find, that the ſame neglect of ſtatutes is complained of there, and that the ſame *reformation* is wiſh'd for by all impartial judges, and true lovers of learning.

TERRÆ-FILIUS. N° XLVIII.

Ut propiùs ſpectet lacrymoſa *poemata* puppi.
Hor.

SATURDAY, *June* 29.

To TERRÆ-FILIUS.

SIR,

IN my laſt I gave you, from the concluſion of his *lectures*, a ſpecimen of Mr. *Tr—p*'s polite *latin*, and great skill in *compliments*. Give me leave, from ſome paſſages in his *Abra-mule*, to furniſh you with a few inſtances of his excellent judgment in *poetry*. From above five hundred blunders in that applauded tragedy I ſhall pick out three or four of the moſt egregious, and take the liberty to make my remarks upon them. In the firſt place then,

Digitized by Google

The grand ſeignior is ſuppoſed in the play to *have* loſt *Buda*, and great part of his richeſt territories. This ſhameful campaign being over, *Pyrrhus*, his viſier, returns to *Conſtantinople*; where at firſt he is a little brow-beaten; but upon his producing a paper in his juſtification, ſign'd by the chief officers of his army, (which if a ſoul of them had refus'd to have ſet his hand to, he had been ſtrangled on the ſpot: Upon this ſorry proof of his Innocence, I ſay) that fool his maſter forgives him, embraces him heartily, and ſtruts off the ſtage with this prepoſterous rant,

——— *Whilſt* Pyrrhus *ſhines in arms,*
My wide dominions ſhall the world o'er-run,
And my pale creſcent brighten to a ſun.

Fain would I be inform'd by any muſſulman alive (except the *mufti*, whoſe word I won't take for a braſs farthing) whether this be really their logick in the ſeraglio This general of mine, quoth the ſultan, could not ſave me a ſingle town; *ergo*, he'll be ſure to conquer me *the whole world*. He is not ſo great a rogue as he was repreſented to be; *ergo*, he'll make me a great, great emperor.

My wide dominions ſhall the world o'er-run,
And my pale creſcent *brighten to a* ſun.

To underſtand this *pun in heroicks*, (for *Bays* himſelf never made a better,) you muſt call to mind that a *half-moon* is the *Turkiſh* arms. Pray carry that along with you, and let us lay the ſcene in *Ireland*; which, you know, bears for *arms* an *harp*. Suppoſe then that *Roderick O-connor*, or any other of its petty princes, had once upon a time made himſelf maſter of the whole iſland. Shortly after the *Engliſh* invade it, overthrow his general *Mac-Phelim*, and force this *Hibernian* monarch to keep his court knee-deep in a bog. Thither goes *Mac-Phelim*, finds his prince a little diſgruntled, and in order to pacify him, appeals

Digitized by Google

peals to his own officers whether he had been guilty of the leaſt miſcarriage. By my ſhoul, no! ſwears his lieutenant. I am glad on't with all my heart, cries his majeſty; ſo they buſs, and are friends, and then *a fig for the world, boys*; we'll o'er-run it all, and moreover — buy our ſelves a *new coat of arms.*

For ſince my Phelim *buckles on his ſword,*
I'll make the world *acknowledge me its lord,*
And turn my Harp into a — Harpſichord.
Exit Roderick O-Connor cum ſuis.

But the end of this act is admirable *good ſenſe*, and *ſublime*, in compariſon of the end of the third. *Pyrrhus* is like to loſe a miſtreſs that he thought himſelf cock-ſure of. Upon this he hauls in by head and ſhoulders a ſimile ſtolen from the beginning of Mr. *Dryden*'s *All for love*, and barbarouſly murders it by way of *paraphraſe*.

Mr. *Dryden*'s words are theſe.:

Portents and prodigies are grown ſo frequent,
That they have loſt their name. Our fruitful Nile
Flow'd e'er the wonted ſeaſon with a torrent
So unexpected, and ſo wond'rous fierce,
That the wild deluge overtook the haſte
Ev'n of the hinds that watch'd it: Men and beaſts
Were born above the tops of trees, that grew
On th' utmoſt margin of the water-mark.
Then, with ſo ſwift an ebb, the Flood drove back-
wards,
It ſlipt from underneath the ſcaly herd:
Here monſtrous Phocæ *panted on the ſhore;*
Forſaken Dolphins there, with their broad tails,
Lay laſhing the departing waves: Hard by 'em
Sea-Horſes, floundring in the ſlimy mud,
Toſs'd up their heads, and daſh'd the Ooze about
'em.

Digitized by Google

This is nature it ſelf, and beautiful to the higheſt degree.

Tr——*p*'s ſecond-brew'd balderdaſh runs thus: *Pyrrhus* tells you, that his hopes, which bore him to the clouds, have fail'd him all on a ſudden; and goes on thus — Mark the beauty of the language.

Pyrr. *So have I heard with equal ſuddenneſs.*
Ebbing prodigiouſly the ſea withdrew,
And quite defenceleſs left the ſcaly race.
The Dolphins, which e'erwhile with wanton Pride
Spread their broad fins, and laſh'd the foaming tide,
Vainly eſſay'd to ſuck the faithleſs flood,
With heaving gills, and tumbled in the mud.
And Whales, which with their trunks the ſtars could reach,
Now flounc'd and panted on the ſlimy beach,

The *waves* of a man's *hopes*, that carry his wiſhes a pick-back to the skies, muſt be huge ones — But let that paſs.

So have my hopes whoſe waves e'erwhile *ran o'er,*
And to the skies my tow'ring wiſhes bore,
Retired, and left me panting on the ſhore.

I thank you again and again, my dear Mr. E'*erwhile*!

E'erwhile *I read your poetry, and ſwore,*
'Twas ſuch damn'd ſtuff, I'd never read it more.

Who the devil would! that ever read that curſed line,

And Whales, that with their trunks the ſtars could reach.

What ſilly dogs are the folks in *Greenland*, to live ſix months in the dark, when they might ſo eaſily help

Digitized by Google

help themſelves? Let 'em but procure a large drag-net, a wide and mighty large one, large enough to catch all the *Whales* about the country, and I'll bet my beſt hat to a half-penny, they'll be able to know black from white the whole year round. — Never talk to me about the courſe of the ſun, your *Copernicus's*, your *Newton's*, and your God knows whoſe ſyſtems: I tell you, 'tis owing, and entirely owing to the *Whales*, that theſe people live ſix months in obſcurity: Were it not for them, I don't know but they might be as bright fellows as we at *Oxford*. But thoſe abominable monſters keep ſailing and ſpouting about, extinguiſh the ſtars, pop-gun with their *huge trunks* the poor conſtellations, and turn the milky way into a ſalt poſſet.

Hinc illæ tenebræ.

Hence it is that ne'er a watchman in *Greenland*, or *Nova Zembla*, can cry — *Paſt two a-clock, and a ſtar-light morning.*

And Whales, which with their trunks *the ſtars could reach.*

The *waves of a Grand Viſier's hopes*, the fins of an Elephant, and the horns of a Salmon, I have already by me: That new unheard-of curioſity, the *trunk of a Whale*, I am promis'd by a dutch ſkipper againſt next *September*. Poor man! I am ſorry he ſhould loſe his labour; but am terribly afraid that I ſhall be forc'd to return it upon his hands. If it actually *reaches to the ſtars*, I don't know how to give it houſe-room; my cabinet being ſome few ſtories lower than the tower of *Babel*. However, now I think on't, I'll cut it out into may-poles, and furniſh half the villages in *England* with dancing-poſts.

Digitized by Google

To enumerate all the abſurdities in this play, would be endleſs; I ſhall inſtance one more, and ſo take my leave of it.

Hali and *Cuproli* cut one another's throats in a duel, and both die upon the ſtage. *Solyman*, the new grand ſeignior, enquiring after them, is thus anſwer'd by one of his officers.

Offic. *Royal Sir,*
'Till now we fear'd to tell you, that your friends
Are by each other ſlain in ſingle combat,
Contending for the viſier's office.
Sylym. *Ha!*
Say'ſt thou? What, ſlain? — and by each other's hands?
More horrors ſtill! ——

Yea, verily! and a new blunderbuſs into the bargain. No body was by, when they fought; they dy'd immediately, as I ſaid before; they had been perfect friends, and expir'd without telling any one how they came to diſagree: So that, for aught this pragmatical officer knew to the contrary, they might *pink* one another about a bottle of ſherbett, or a baſket of ſtrawberries. Had *Solyman*, inſtead of his *ha! what ſay'ſt thou?* — ask'd him this honeſt queſtion,

— How know'ſt thou
They dy'd contending for the viſier's office?

he muſt have been nonpluſt, or have reply'd

— May't pleaſe your majeſty,
The *prompter* heard it all, and told me ſo.

Dixin' in hoc vobis eſſe atticam elegantiam! Is not this *profeſſor* of ours an old dog at the drama? Certainly for inſtructors in poetry, and orators in p——t, no place can vie with *Oxford*; and to come even with this gentleman, I'll purloin, as well

as

Digitized by Google

as he, from Mr. *Dryden*, and conclude with this Prayer:

On all their party may this bleſſing light,
To talk like R—ny, *and like* Tr—p *to write.*

I am, SIR,

Yours, &c.

JEROBOAM.

TERRÆ-FILIUS. N° XLIX.

——*Vir bonus eſt quis?*
Qui conſulta PATRUM, *qui leges, juraque ſervat.*

WEDNESDAY, *July* 3.

ST. *John*'s college at *Oxford* is a ſociety, for which I have ſo great a veneration, that I take all opportunities of tranſmitting to poſterity every thing that is curious or memorable concerning it.

What I have at preſent to communicate, is the laſt letter, which the venerable *founder* of that college, Sir *Thomas White*, ſent to his *fellows* and *ſcholars*; which is ſo full of godly exhortations and fatherly affection, that I think it cannot be a diſagreeable entertainment to any of my virtuous readers.

To

Digitized by Google

To Mr. PRESIDENT, *the* Fellows *and* Scholars *of St.* JOHN BAPTIST *College, in* OXON.

Mr. Preſident, *with the* Fellows *and* Scholars,

" I Have me recommended unto you, even from " the very bottom of my heart, deſiring the *Holy* " *Ghoſt* may reſt upon you, until the end of the " world; and deſiring Almighty God, that every " one of you may *love one another as brethren*; and " I ſhall deſire you to *apply your learning*, and ſo " doing, God ſhall give you his bleſſing both in this " world, and in the world to come. *And further-* " more, if any *ſtrife* or *variance* do ariſe among you, " I ſhall deſire you, for God's love, to pacify it, as " much as you may; and that doing, I put no doubt " but *God ſhall bleſs every one of you.* And *this* " ſhall be the laſt letter that ever I write unto you, " and therefore I ſhall deſire every one of you to " take a copy of it for my ſake. No more to you " at this time, but the Lord have you in his keep- " ing, until the end of the World. Written the ſe- " ven and twentieth day of *January*, One thouſand " five hundred ſixty and ſix. I deſire you all to pray " to God for me, that I may end my life with Pa- " tience, and he may take me to his mercies.

Obiit Anno Salutis 1566.
ætat. ſuæ 72. ELIZABETHÆ
regni octavo, & undecimo
die Februarii.

By me Sir Tho. White, *Knt.* Alderman *of* London, *and* Founder *of St.* John Bapt. *Coll. in* OXON.

What a truly primitive and chriſtian ſpirit is here diſcover'd! a ſpirit worthy of ſo *diffuſive* and munificent

Digitized by Google

ficent a benefactor! Who could more paſſionately expreſs his concern for the welfare of mankind, and the honour of God? The great ſoul of Sir *Thomas White*, whoſe memory few *cities* and *corporations* in ENGLAND have not ſome reaſon to bleſs, breathes in every line, and proclaims the author of it to be a perſon who had devoted the whole tenour of his life to *piety* and *good works*.

I can never read it without a ſort of religious enthuſiaſm; I fancy my ſelf thrown back into ſome diſtant, golden age, before *fraud* and *corruption* were eſtabliſh'd amongſt men; and when the love of our fellow-creatures, and the happineſs of poſterity prevail'd over all perſonal gratifications.

Neither can I help being ſo *ſuperſtitious* (if it muſt be call'd *ſuperſtition*) as to believe that the fervent zeal of this righteous man has a very ſenſible effect; for I muſt impute the preſent *flouriſhing condition* of that college, the *brotherly love* which is to be ſeen amongſt its members, their great *application to learning*, their hatred of *ſtrife* and *variance*, their induſtry in *peace-making*, and above all, their *diſintereſted integrity* in the adminiſtration of the college, to *his* devout prayers, that *God would bleſs them*, and that the Holy Ghoſt *would reſt upon them*.

Indeed, if there ſhould ever ariſe a *perſon*, who, whilſt he enjoys the benefit of this ſociety, ſhould have either the *will* to attempt, or the *power* to perpetrate any thing contrary to the laſt dying intreaties of ſo good a man, and ſo indulgent a benefactor, no name could be found equal to his guilt, and no puniſhment ſufficient to attone it; he muſt firſt of all, ſhut up his bowels againſt all compaſſion, and ſubdue the dictates of conſcience and honeſty; he muſt reject the *bleſſing of God*, which his *founder* bequeath'd him, and deſpiſe the aſſiſtance of the *Holy Ghoſt*; he muſt involve himſelf in the *blackeſt ingratitude*, the *higheſt ſacrilege* and moſt *confirm'd hardneſs of heart*.

But

Digitized by Google

But as no ſuch *infamous abandoned Perſon* has yet ariſen, let us firmly hope that ſuch a *monſter* will never ariſe; and at the ſame time humbly implore Almighty God, that, in his great mercy, he will either ſuffer no ſuch *miſcreants* to ſpring up among us, or defeat their attempts.

We cannot judge how happy the members of St. JOHN's college have always been under their *former* and *preſent governors*, better than by reviewing the ſeveral *benefactions* which they have received ſince the foundation of their college, and by conſidering how faithfully they have been applied.

John Caſe, a *doctor of phyſick*, *in the year 1602.* gave one *hundred* pounds, to buy an eſtate of *five* pounds *per annum*, to be divided between two ſtudent fellows in divinity, who are to be nominated every year *de novo*, at the diſcretion of the *preſident* and the *ten ſenior fellows*.

In the year 1580. *Walter Fiſh*, citizen and *Merchant-Taylor* of *London*, gave an annuity of *ſeven pounds ſix ſhillings* and *eight pence*, to be diſtributed amongſt *five indigent* ſcholars in *divinity*; which is now paid to this colloge by the company of *Merchant-Taylors*, according to the will of the *benefactor*.

The lady *Mary May* gave *five pounds* a-year, as a ſtipend for a *theological lecture* in this college: but *Wood* ſays that this *benefaction* (without mentioning *how*) has been long ſince loſt.

Hugh Henly, *citizen* and *Merchant-Taylor* of *London*, gave, by will, *fifty pounds*, to maintain *one ſcholar* for ever, *Anno* 1592.

Sir *Richard Lee*, of *Kent*, deviſed *twenty ſhillings* a-year, for the maintenance of *one* poor ſcholar, *Anno* 1608.

George Palyn, citizen of *London*, in the year 1609. gave *three hundred pounds*, to buy an annuity of ſixteen pounds *per annum*, for a perpetual exhibition to *four* poor ſcholars in arts, to each four pounds a-year, as long as they continued in college, or until they ſhould take the *degree* of *batchelor in divinity*.

Thomas

Digitized by Google

Thomas Paradyne, citizen of *London*, in the year 1613. gave an exhibition of *ten* pounds *per annum* to three poor ſcholars, (*viz.*) to one *four* pounds a-year, and to the other two *three* pounds a-year to each. He paid this money himſelf as long as he lived, and at his deceaſe gave *two hundred pounds*, to buy lands to the ſame value for ever.

Sir *William Craven* Knt. and alderman of *London*, gave the rectory of *Creek*, in *Northamptonſhire*, *Anno* 1613.

Galfred Elwes Eſq; alderman of *London*, deviſed, by will, *one hundred Pounds*, *Anno* 1616.

John Rixman, of *Maidenhead*, in *Berkſhire*, formerly fellow of this *college*, gave *one hundred* Pounds, *Anno* 1620.

The lady *Knevet* gave one *hundred Pounds*, which was paid by her Executors, *Anno* 1623.

John Buckeridge, biſhop of *Ely*, gave *five hundred* pounds, to redeem certain lands, the income of which was to be divided equally among *all the fellows and ſcholars*.

Sir *William Paddy* Knt. gave, by will, *two thouſand and eight hundred Pounds*, for ſtipends to an *organiſt*, eight *ſinging-men*, and four *choriſters*: what was left he order'd to be apply'd to repair the *organ*, whenever there ſhould be occaſion, and to buy books for the library, *excepting* twenty ſhillings *for a* feaſt (*called in the univerſity a* Gaudium) *upon the anniverſary day of his death*, *and* twenty ſhillings *more to one of the fellows for making a ſpeech upon the ſame day*. This was given *Anno* 1634.

Sir *Robert Ducy* Knt. and *alderman* of *London*, gave *one hundred pounds*, which was paid by his executors, *for the uſe of the college*, *Anno* 1634.

George Benſon, citizen of *London*, gave *one thouſand pounds*, with which an eſtate was bought to the value of *fifty pounds per Annum*, which was order'd to be apply'd in the following manner, *viz.* To the *twenty ſenior* fellows, next to the *ten ſeniors*, *one pound* and *one ſhilling per annum* to each, beſides the allowance

Digitized by Google

ance of the *founder*: to all the reſt of the *fellows*, next to theſe *twenty*, to each *fourteen ſhillings per annum*, and to the *probationers thirty* ſhillings in like manner. This was given *Anno* 1636.

William Laud, archbiſhop of *Canterbury*, beſides the revenues of the new quadrangle, which was built at his expence, gave, by will, *five hundred pounds* for the uſe of the *fellows* for ever.

William Juxon, archbiſhop of *Canterbury*, gave *ſeven thouſand pounds*, with which were bought lands to the value of *three hundred* and *fifty pounds per annum*, out of the revenues of which every *fellow* and *ſcholar*, beſides the allowance of the *founder*, is to have *ſix pounds per annum*, and the reſidue is to be *laid up* for the uſe of the college, *Anno* 1663.

Tobias Ruſtat Eſq; gave *one thouſand* pounds to buy an eſtate of *fifty* pounds *per annum*, which he order'd to be diſtributed in the following manner; *viz.* To *thirteen* of the *pooreſt fellows* of the college, who have no *eccleſiaſtical preferment*, *college-office*, nor *lecture* for that year, *three* pounds apiece; to the *dean* of *divinity forty* ſhillings; and the ſame ſum to the *dean* of *civil law*; who are obliged to make two orations againſt *rebellion*; the *latter* on the 23d of *October*; and the *former* on the 20th of *January*; to the *deans* of arts *three* pounds apiece: to the *moderators* in arts *three* pounds apiece; to a *fellow* or *ſcholar*, for an oration on the 30th of *January*, *ten* ſhillings; and in like manner to a *fellow* or *ſcholar*, for an oration on the 29th of *May*, *ten* ſhillings. This was given, *Anno* 1665.

There was formerly a Complaint againſt the preſent *head* for not applying this benefaction as he ought; but he clear'd himſelf from the charge with abundance of honour.

William Bell, doctor of divinity, and formerly fellow of this college, gave *five hundred* pounds, *Anno* 1673.

Dr. *Gibbons* the famous phyſician, and formerly fellow of this college, gave the perpetual advowſon of

Digitized by Google

of the rectory of *Beverly* in *Yorkſhire*. It is expected that the ſame worthy perſon, having no children, will prove a greater benefactor when he dies; and no doubt, the doctor (ſeeing how *juſtly* they apply other legacies) will make good their expectations.

The reverend Dr. *Waple*, late rector of *St. Sepulchres*, left alſo a conſiderable Sum to buy *advowſons* of livings, and to maintain a *catechetical* lecturer.

Having given a liſt of theſe benefactions, I leave it to the conſideration of every member of that college, whether they are all ſtill diſtributed in the manner directed by the reſpective benefactors.

TERRÆ-FILIUS. N° L.

Dat veniam Corvis, *vexat Cenſura* columbas.

SATURDAY, *July 6.*

THAT I may keep the promiſe, which I ſome time ago made to my readers, I deſign in this laſt paper to give them an account of the riſe, progreſs, and final diſſolution of the *conſtitution club*; a club which ought always to be remembered with honour, both on account of the number of perſons of the greateſt quality, merit, and reputation, who were members of it, and of the glorious oppoſition

Digitized by Google

which they made againſt the tyrannical and diſloyal powers of the univerſity of *Oxford*.

During the latter part of the queen's reign, the *Whigs* and *Tories* in *Oxford* convers'd indifferently and peaceably together. Diſputes about politicks were then ſeldom heard of; names of reproach and diſtinction were generally laid aſide; and the heat of party zeal ſeem'd to be near extinguiſh'd. The *Tories* were delighted and ſatisfied in enjoying what they wanted; and the *Whigs* were not uneaſy in wanting what they ought to have enjoy'd. As the former of theſe were ſo civil as not to talk much of the *Pretender*; ſo the latter, with no leſs civility, ſaid but little about the elector of *Brunſwick*.

But no ſooner had his preſent majeſty ſucceeded to the throne, and begun to make a wiſe and neceſſary change amongſt his miniſters, but war and deſtruction were denounc'd againſt all perſons, who favour'd either the new ſucceſſion, or the new change: Nothing was now to be heard among the *Tories*, but extravagant encomiums on the Pretender, and his perjur'd adherents; and the moſt virulent invectives againſt the king and his faithful friends. All the wit, and mirth, and malice of the party was vented in treaſonable libels, ſongs, and lampoons upon the government. As for the *Whigs*, the now-envied and hated *Whigs*, as many as could be diſcover'd, were marked out for victims to the revenge and fury of their adverſaries. If ever they ſtir'd out of their colleges, it was not without danger, and hazard of their lives. In the ſtreets, and all publick places, they were ſure of being mobb'd and inſulted by whole crowds of the gown'd and ungown'd rabble.

In this condition and temper was the univerſity, when ſeveral loyal gentlemen of *New College*, (amongſt whom captain *Thomas* and the reverend Mr. *Lavington* deſerve to be particularly mention'd) conſidering that

Digitized by Google

that it was not longer poſſible for the *Whigs*, either with the ſafety of their perſons, or conſiſtently with their faith and affection to his majeſty, to converſe with the *Tories*, agreed to form themſelves into a ſociety, which was to meet together once every week, and to be call'd the CONSTITUTION-CLUB. Of this ſociety all perſons were to be admitted who were well affected to his majeſty king *George*, and were not below the degree of a *batchelor of arts* in the univerſity. Amongſt other good effects which the eſtabliſhment of ſuch a ſociety was like to produce, this in particular was chiefly intended — to cultivate an intimacy and friendſhip between the *Whigs*, who, by this means, would be more capable of aſſiſting and ſupporting one another on any occaſion, and would be more zealous and active in the defence of our happy conſtitution againſt all its oppoſers.

Nor were the intentions of theſe gentlemen in the leaſt diſappointed: For both the members of the *conſtitution club*, who ſoon increas'd to a very conſiderable number, and the other inferior *Whigs* of the univerſity, having all contracted an acquaintance with one another, did not fail, on every opportunity, to profeſs their loyalty and affection to king *George*; to aſſert his title to the crown, upon the true and rational foundation of the late glorious *revolution*; to confute the lyes, and detect the forgeries of the *Tories*; and to oppoſe the ſeditious attempts of that wicked and abſurd faction.

The *univerſity*, as might be expected, was not a little alarm'd and enrag'd at the inſolent loyalty (as it was ſtil'd) of the *Whigs*; and the *conſtitution club* being found guilty of raiſing this moſt evil ſpirit of loyalty in *Oxford*, many contrivances and ſchemes were ſet on foot to cruſh and extirpate this pernicious ſociety. At lengh a plot againſt the *conſtitutioners* was ſecretly form'd, and ſucceſsfully executed on the

Digitized by Google

twenty eighth of *May*, 1714. which was his majesty's birth-day, and the first that had been celebrated since his arrival in *England*.

On this joyful occasion the whole body of the *constitution club* met together at a tavern, and ordered the windows of the house to be illuminated, and some faggots to be prepar'd for a bonfire.

But before the bonfire could be lighted, a very numerous mob, which was hired for that purpose, tore to pieces the faggots, and then assaulted the room, where the club was sitting, with brickbats and stones. All the time that the mob was thus employ'd, the disaffected scholars, who had crowded the houses and streets near the tavern, continued throwing up their caps, and scattering money amongst the rabble, and crying out, down with the *constitutioners*; down with the *Whigs*; no *G — e*; *Ja — s* for ever, *Ormond*, *Bolingbroke*, *&c.*

It fortunately happened that none of the *constitutioners* were much hurt; but it is believed that they would all have been massacred, if they had not fled upon the first assault, and escaped to their colleges through the back-door of the tavern.

As soon as it was known that the gentlemen of the club had found a way to escape, the united rabble of scholars and townsmen proceeded next to discharge their fury upon the windows of those few houses that either happened to be illuminated, or were known to belong to *Whig* inhabitants. Besides this, a Presbyterian meeting-house was gutted, and demolish'd, and several other enormous outrages were committed.

The next day was spent in triumph by the *Tories*, for the victory they had obtain'd over the *constitution club*. Every one was ambitious of being thought an actor in the riots, though there were few of the rioters, who, after roaring and hooting the night before, had voice enough left to tell of their mad exploits.

Digitized by Google

exploits. But as far as they had proceeded in their violent and rebellious designs, it seems they had not yet fully accomplish'd them; it was therefore publickly given out, that the glorious work that was left unfinish'd the last night, should be renew'd and compleated the next.

Accordingly, about six of the clock in the evening, the streets were again crowded with scholars and others, who for some time went about the town, repeating the above-mention'd seditious cries, till hearing that some gentlemen of the *constitution-club* were shelter'd in *Oriel College*, it was immediately resolved to demolish that college.

The *Oriel* men, as it happen'd, had foresight enough to bar up their gates before the approach of the mob: But this would not long have secur'd them from being forc'd open, if one of the gentlemen of the college had not fir'd upon the mob from his window, and wounded a gownsman of *Brazen-Nose*. The mob, under the terror of this dangerous and unexpected resistance, retreated from *Oriel*, and contented themselves for the rest of the night with breaking of windows, ransacking the houses of dissenters, pulling down, and setting fire to their meeting-houses, and doing the most extravagant mischief that so ingenious and learned a mob could contrive.

The next day the vice-chancellor and heads of houses were assembled in *Golgotha*, to consider of ways and means for discovering the authors of the tumults, and for bringing them to condign punishment. Without much debate it was unanimously resolved, that certain turbulent scholars, called by the name of the *constitution club*, were the cause of all the mischiefs and disturbances that had happen'd: For, as the honest vice-chancellor most wisely reason'd, if the *constitution club* had not been at the tavern the twenty eighth of *May*, the mob would not

have roſe to have broke the windows, and to do thoſe things that were done; therefore (continued this worthy magiſtrate) the *conſtitution club* is anſwerable for all that has been done.

This concluſion being allow'd to be a ſelf-evident truth, the members of the *conſtitution club* were ſent for, and examined upon oath by the vice-chancellor. Beſides the members of the club, ſeveral gentlemen, who were not members of it, appear'd voluntarily before the *vice-chancellor*, and depos'd, that they happen'd to be in the ſtreet when the mob aſſaulted the *conſtitution club*; that the gentlemen of the club gave no manner of provocation to the mob; and that they all left the tavern before *nine* a-clock at night.

The reſult of theſe examinations and depoſitions was this: Both the members of the club, and the perſons, who had voluntarily depos'd any thing in favour of thoſe members, were put into the *vice-chancellor's* court, and proceeded againſt as *rioters*. After a troubleſome proſecution, which laſted above a year, and put the *conſtitution club* to more than an hundred pounds expence, they were found guilty of being at a tavern on the twenty eighth of *May*; but were *acquitted* of the *riot*.

A full and exact account of the proceedings of the univerſity in this affair, and of the many diſloyal and treaſonable practices, which both the great gownſmen, and the ſmall had been guilty of, was ſent up * * * * * *. But * * * * *.

In this part of the hiſtory of the *conſtitution club*, it ought not to be omitted, that whilſt the proſecution was carrying on in the vice-chancellor's court, the dutiful and obſequious grand jury of *Oxfordſhire*, at the aſſizes for the county, made a formal preſentment of the *conſtitutioners*, as a ſet of factious men, "who, ſhrouding themſelves under the ſpecious "name of the *conſtitution club*, were enemies to

"*monarchy*,

Digitized by Google

" *monarchy*, and all *good government*, and had been the " authors of all the tumults and diſorders that had " happened in the city or county of *Oxford*."

Nor were the courts of juſtice the only places in which the *conſtitutioners* met with unjuſt and ſcandalous uſage: *St. Mary's*, *Golgotha*, the *Theatre*, *Convocation-houſe*, and *ſchools* eccho'd with invectives and anathema's againſt them. The moſt ſcurrilous reflections on them were conſtantly thrown out in the *lent-verſes*, ſermons, declamations, and all other publick exerciſes. Even thoſe graver too's, the *V — C* —— and *P* ——*rs*, to enliven their dull harangues, and gain the applauſe of the ſubordinate rabble, never fail'd, in their moſt ſolemn ſpeeches before the *convocation*, to fall foul and heavy on the *conſtitution club*. One of the *proctors*, in particular, had the modeſty and good manners to tell the convocation, that the *conſtitutioners* were " *Homunciones nequiſſimi, diis hominibuſque inviſi*," i. e. *moſt vile wretches who were hated by gods and men*. At the ſame time that this creature had the impudence to prate thus, it was known to the whole univerſity, that a marquis, ſeveral noblemen's ſons, two or three baronets, beſides a great number of clergymen, and others of the beſt rank and quality, were members of the *conſtitution club*.

But all the baſe and ſcandalous methods, that had been practis'd by the univerſity againſt the *conſtitutioners*, were not able to diſcourage thoſe gentlemen from adhering to their duty, and manifeſting a proper zeal for the honour and intereſt of his majeſty on every occaſion: They ſtill continued their weekly meeting; and inſtead of being weakened by oppoſition, they grew ſtronger by it, and increaſed the more in number.

And as their numbers increaſed, ſo did the malice and reſentments of their enemies, whoſe thoughts were wholly bent upon revenge, and upon contriving methods to extirpate the club.

At

Digitized by Google

At length it was hop'd that the happy time was come, when the *conſtitution club* ſhould be no more: For one *** of *Chriſt-Church*, a tool that was form'd by nature for vile and villainous purpoſes, being advanced to the *proctorſhip*, publickly declar'd, that no *conſtitutioner* ſhould take a *Degree* whilſt he was in power. This corrupt and infamous magiſtrate had formerly been under cure for *lunacy*, and was now very far relaps'd into the ſame diſtemper. He was naturally the moſt proud and inſolent tyrant to his *betters*, who were below him in the univerſity; but to thoſe above him the *moſt* mean and creeping ſlave: He was peeviſh, paſſionate, and revengful; looſe and profligate in his morals, though ſeemingly rigid and ſevere: In publick, a ſerious and ſolemn hypocrite; in private, a ridiculous and lewd buffoon: An impudent pretender to ſanctity and conſcience, which he always us'd as a cloak for the moſt unjuſt and criminal actions. In ſhort, he was ſo worthleſs and deſpicable a fellow, and had ſo ſcandalouſly over-acted his part in his extravagant zeal againſt the *conſtitution club*, that at the expiration of his proctorſhip, when he appeared as *candidate* for the *profeſſorſhip of hiſtory*, there were not above *ten* perſons, beſides the members of his own college, who voted for him.

A ſhort and true abſtract of the hiſtory of a certain famous proctorſhip, is as follows:

MR. *Meadowcourt*, A. B. fellow of *Merton-College*, and a member of the *conſtitution club*, was put into the *Black-Book*, and ſentenced to be withheld from his degree for *two years*, for being in company with the *conſtitution club*, and for drinking king *George*'s health in the preſence of the *proctor*.

Mr.

Digitized by Google

Mr. *Cartey*, A. B. and ſcholar of *Univerſity College* was put into the *Black-Book*, and ſentenced to be withheld from his degree for *one year*, for being in company with the *conſtitution club*.

Mr. *Coſtard*, A. B. fellow of *Wadham College*, and ſuſpected to be a member of the *conſtitution club* was withheld from his degree for *one year*, for refuſing to ſubſcribe to a paper, in which he was to declare, that the *conſtitution club* was a profligate and ſcandalous ſet of men; and that he neither was, nor ever would be a member of that club.

Mr. *Scurlock*, A. B. fellow of *Jeſus College*, and a member of the *conſtitution club* was *pluck'd* (*i. e.* diſgrac'd, and forbid to proceed in performing his exercife) for mentioning the word *king* in his declamation: He was afterwards denied his *grace*, and withheld from his *degree* till the expiration of this proctorſhip, for refuſing to ſubſcribe to a paper that contain'd very unjuſt reflections on the *conſtitution club*.

N. B. When Mr. *Scurlock* waited upon Mr. * * *, the good, charitable, chriſtian-like proctor told him, that he wonder'd Mr. *Scurlock* would dare to diſpleaſe him, when it was well known that he had an utter averſion to every member of the *conſtitution club*.

Mr. *Ruſſel*, A. B. fellow of *Merton College*, and a member of the *conſtitution club* was withheld from his degree till the end of this proctorſhip, for refuſing to ſign a paper that contain'd reflections on the *conſtitution club*.

Mr. *Cowper*, A. B. fellow of *Merton College*, and a member of the *conſtitution club* was denied his *grace* (as it's believed) by * * *.

Mr.

Digitized by Google

Mr. *Beaveroft*, A. B. fellow of *Merton College*, and a member of the *conſtitution club* was denied his *grace*.

To the praiſe and glory of this proctor it muſt be own'd, that theſe wholſome ſeverities were ſucceſsfully applied, and had a moſt happy effect: For though they had not force enough to prevail on the *conſtitutioners* to diſſolve their ſociety, yet they effectually deterr'd all perſons under the degree of A. M. from becoming members of it. It happened too, that ſeveral of the *conſtitutioners* were obliged about this time to leave the univerſity: Theſe gentlemen not being ſucceeded by others, the club *was* reduc'd to a very ſmall number; however, few as they were, they ſtood their ground, and met together as uſual, not yet deſpairing, nor much hoping for redreſs and reformation from above: Something diſpirited no doubt they were, after they had ſuffer'd ſuch unparalell'd injuries and oppreſſions within the univerſity, and had met with ſo little encouragement from without.

As the *conſtitution club* about this time began to ſicken and decay, ſo it was not long after this before it gave up the ghoſt: The occaſion of its diſſolution ſhall be related as follows: —

A moſt impudent and ſeditious ſermon, far exceeding every thing that *Miſt*, or any ſuch traiterous ſcribbler has publiſh'd, was preach'd before the univerſity on the twenty ninth of *May*, 1719. by one *W—n*, a fellow of *Merton College*, and the *profeſſor of poetry*. Complaint was made of this ſermon to the vice-chancellor by Mr. *Meadowcourt*, a fellow of *Merton College*; but the vice-chancellor refuſing to proceed againſt the preacher upon this complaint, Mr. *M.* ſent up an account of the ſermon, and of the vice-chancellor's refuſal to proceed againſt

Digitized by Google

againſt the preacher, to Mr. ſecretary *Craggs*. After this account had been laid before the Lords Juſtices, their Excellencies order'd, that a letter ſhould be wrote to Mr. *M.* to thank him for the commendable and becoming zeal that he had expreſſed for the honour of his majeſty, and to aſſure him of their favour and encouragement. After this, he was ſent for by their Excellencies to *London*, where he was long employ'd in the proſecution of this affair, which he managed ſo much to the ſatisfaction of their Excellencies, that, it is ſaid, he received the ſtrongeſt promiſes of a conſiderable and ſpeedy reward. Upon the ſtrength of theſe promiſes, he waited above half a year in *London*, and then returned to *Oxford*.

After his return, the *conſtitutioners* never met again together, either publickly or privately, as a club.

Since the deceaſe of this ſociety, *Whiggiſm* itſelf in *Oxford* has almoſt expir'd. The *Whigs*, being now without leaders, and without a center of unity, are ſhatter'd and broken into different parties and factions among themſelves. Many have revolted to the *Tory* party, either out of fear of diſgrace and oppreſſion; or in hopes of academical honour and preferments. The reſt, though they ſtill retain their integrity, yet they are too well convinc'd that they ought to moderate and reſtrain their zeal for the beſt cauſe in the world, ſince the merit of *ſuffering* for it has been their *only reward*.

CONCLUSION.

I have now finiſhed this undertaking, and I hope, in ſome meaſure, fulfilled all thoſe promiſes which I made to my readers, when I firſt ſet out. I ſubmit what I have written to the judgment of all thoſe unprejudiced perſons, who deſire to ſee a faithful account of the ſtate of the univerſity of *Oxford*

Digitized by Google

Oxford, at the beginning of his preſent majeſty's reign: As ſuch I will venture to recommend this book to their peruſal, and if I have the happineſs obtain their good opinion, I ſhall ſit down very eaſy under all thoſe farther cenſures and calumnies, which the republication of theſe papers will inevitably draw upon me.

F I N I S.

Digitized by Google

APPENDIX.

A LETTER *to the Reverend Dr.* NEWTON, *Principal of* Hart-Hall ; *occaſion'd by his Book, entitled*, Univerſity Education, *&c.*

——— *facite, ut veſtra auctoritas*
Meæ auctoritati fautrix adjutrixque ſit.
NEWTON's Motto.

Reverend SIR,

WHILST the foregoing ſheets were printing off, I caſt my eye upon an advertiſement of your book concerning *Univerſity Education, &c.* From which general title, join'd with your known zeal for our *learned mother*, I expected to ſee a full vindication of

Digitized by Google

our *academical* erudition; and as I apprehended that such an undertaking could not be carried on without interfering, in some measure, with what I had written, I put a stop to the press, till I had perused your discourse. I own that I was not a little disappointed in my expectations, and surpriz'd to find that, instead of a general review of our *education* at *Oxford*, as the *news-papers* seemed to promise, you had put your self to the trouble of writing so voluminous a book upon the *insufficiency* and *elusion* of one particular *statute*; whereas, when you was upon that subject, and maintaining the cause of *academical discipline* in so learned and strenuous a manner, you might certainly have taken some other *statutes* into consideration, which are equally *insufficient* for the purposes intended, or equally *evaded* in the execution, as well as some other *practices* in that university, full as pernicious in their effects, full as obnoxious to censure, and therefore not less worthy of your animadversion, and the *explication* of those to whom you appeal. I could wish that you had done this, both for my satisfaction, (who am very desirous to see this matter fully cleared up,) and to secure your own character from the misrepresentations of your *enemies* and *unkind neighbours*, so grievously complained of, who will not fail to make use of this opportunity to reflect upon you, for confining your thoughts to a *single statute*, which so immediately and visibly tends to your own *interest* and *personal views*: for may they not infer, as I doubt not they are ready to do, that it is not so much the publick good of the *university* in general, as *private* advantage, which employs your pen, and animates your zeal? that if *Hart-Hall* had not lost some of its pupils by a particular accident, (which perhaps they will relate in a different manner, from what you have done) the world would not have been obliged with so laborious a volume upon the *defectiveness* of a statute, which, amidst all the complaints against the university of *Oxford*, has not been taken notice of for above these *fourscore* years past? This will, I fear,

be

Digitized by Google

be the conſequence of that ſeeming *partiality* which runs through your book, by complaining ſo ſharply of one *point* only, which affects *your ſelf*, and leaving even unmention'd all thoſe other *grievances*, *corruptions*, and *defects*, which have been ſo frequently complained of, and ſeem equally to require *reformation* and *redreſs*.

However, Sir, ſince the anguiſh of your *own wounds* was ſo very ſharp, as to make you entirely neglect the complaints of your *fellow-ſufferers*, we are notwithſtanding obliged to you even for this involuntary ſervice, this undeſign'd teſtimony to all the world, from ſo eminent an hand, that the univerſity of *Oxford* is not ſo free from *blemiſhes*, as ſome perſons would ſuggeſt; but, in one inſtance at leaſt, ſtands in need of correction: upon which occaſion I take the liberty to return you my thanks, however you may pleaſe to accept of them, for *corroborating* my evidence, in ſo publick a manner, and *co-operating* with me in this glorious undertaking.

Having thus paid my compliments in due form, and recogniz'd you for my *fellow-labourer* in the cauſe of that famous *univerſity*, of which we have both had the honour to be members; give me leave to review your late book, with that freedom and impartiality which become our common character of *reformers*: In which Enquiry, as I ſhall with great pleaſure acknowledge where I agree with you, ſo I ſhall, without fear of your reſentment, as frankly declare how far I am obliged to differ in my ſentiments.

Your thoughts upon this ſubject were occaſion'd by the ſtatute, * *which prohibits the admiſſion of ſcholars going from one college or hall to another, without the leave of their reſpective* governors, *or the* chancellor *of the univerſity for the time being, under the penalty of* forty ſhillings, *for the admiſſion of every perſon, to be exacted of the* governor *of the college or hall, into which he is ſo admitted.*

* Page 19.

Digitized by Google

You have, Sir, with great *accuracy*, and somewhat more pains than I think were neceſſary, explained the meaning and deſign of this ſtatute, which, in a few words, was evidently this, *viz. To ſecure the* diſcipline *of the univerſity, and prevent the* ſcholar's rambling from one college or hall to another, upon every ſlight pretence, or idle allegation, under ſuch *a penalty*, as was then judged *ſufficient* for this end; and indeed, the *ſtatute* has been thought ſo *effectual*, ever ſince the alteration which it received from archbiſhop *Laud*, that you are the firſt perſon, as far as I can learn, who has complained, ſince that time, of its *defectiveneſs*. *As to the main, I* readily agree with you, *that if this ſtatute* ſhould come to be generally *unobſerved*, or *eluded*, and the ſcholars be allowed to wander from one college to another, upon every ſilly whim, or little diſguſt, *it* would be of very bad conſequence to learning in general, perhaps even ſo bad, that, as you expreſs it in very ſtrong terms, the * UNIVERSITY *itſelf would not be a proper place for the education of youth.* But I do not ſee the leaſt danger of ſuch a general *neglect* or *eluſion*; for, notwithſtanding all the pains you have taken to prove this, and ſhew the ill conſequences which would reſult from it, you have not been able to produce † but *one inſtance* of its being *evaded*, allowing it to be ſo in that caſe, and you ſeem to acknowledge that even then, ‡ *there was ſuch a ſtir made about it, that you believe it will never be done again*: if ſo, to what purpoſe have you put yourſelf to ſo much trouble to prevent the bad conſequences of a thing, which, according to your own confeſſion, is never likely to *happen again*? — However, Sir, ſince you think it a point of ſuch importance, not only to the ‖ *advancement of learning*, and the *credit of the univerſity*, but to the *benefit of all mankind*, to have this ſtatute amended, I will conſider your arguments upon that head ſomewhat more largely.

It

* Page 49. † Page 118. ‡ Ibid. ‖ Page 11.

Digitized by Google

*It ſeems then, that in *Act-Term*, 1723. Mr. *William Seaman* (by you called *William Seaman*) of *Hart-Hall*, having in vain applied to your ſelf, as *principal*, and afterwards to the *vice-chancellor* for a *diſceſſit*, he was, in *Michaelmas-Term* following, admitted commoner in *Oriel-College* by Mr. *Bowles*, in contravention to the ſtatute aforeſaid.

What reaſon Mr. *Seaman* might have to deſire his *diſceſſit*, or how the matter impartially ſtood between you, I cannot tell, being perfectly unacquainted with the gentleman, or the ſtate of his caſe, any farther than by *hear-ſay*; but, taking it to be exactly as you have repreſented it, I do not ſee any grounds for ſo grievous a complaint as you have made about it; for whatever his reaſon might be for deſiring to *remove*, it appears, by your own conceſſion, that he took the regular method, appointed by *ſtatute*, to obtain leave for ſo doing; firſt, by applying to you, as his *governor*; and when that failed of ſucceſs, he ſtruck his name, it ſeems, out of your *buttery book*, modeſtly withdrew into the *country*, (ſeemingly unwilling to diſoblige you, by going *directly* to another college,) and returning ſome time afterwards to *Oxford*, he applied to the *vice-chancellor*, as the *ſtatute* farther directed; but being ſo unhappy as to meet with a repulſe from him too, and the cauſe of his deſiring to *remove* ſtill ſubſiſting, Mr. *Bowles* admitted him into *Oriel-College* without a *diſceſſit*, in the abſence of the *provoſt* and *dean*, and, *as you ſay*, paid the *penalty* exacted by the *ſtatute* for ſo doing.

I can ſee nothing in all this, even as you have repreſented it, ſo very heinous, either in Mr. *Seaman* for leaving your *hall*, or in Mr. *Bowles* for admitting him into *Oriel-College*, or in the *provoſt* for confirming that admiſſion, as to make you exclaim againſt them, in ſo publick and bitter a manner, of *unkind uſage*, *neglect of ſtatutes*, and *ſetting bad examples*: for as to *unkind uſage*, the gentle-

*Page 35.

Digitized by Google

man did not ſtrike his name out of your *buttery book* till he had firſt civilly deſired a *diſceſſit*; againſt which I do not find that you had any reaſonable objection; for you ſay that the *young man is of himſelf* ſober, ſtudious, *and* well-inclined; *came to the univerſity, with reſpect to his* morals, untainted, *and* innocent, *and, ſo far as you have been able to obſerve, is of a temper not leaning to any vice*; a moſt excellent character of a young man, and ſcarce to be paralell'd in this corrupted age! I believe ſo many good qualities and uncommon virtues might have entitled him to ſomewhat more than a *diſceſſit*, even an *optime diſceſſit* from any *college*, or houſe of learning, except Dr. *Newton's*. Your reaſoning upon this head is very exquiſite, and amounts to this; That if a ſcholar behaves well under your care, you are reſolved to *keep* him; and if he *behaves ill*, you *will not let him go*. But to return: from hence it appears, that there was no *diſreſpect*, nor, in my opinion, any *ill uſage* on his *ſide*. In the next place, as the *ſtatute* was *comply'd* with, and the *penalty* regularly paid, where is the *contempt of diſcipline*, ſo loudly complained of, or what *bad example* can poſſibly follow from obſerving the *ſtatutes* ſo *minutely in every particular?*

You take the liberty to *expoſtulate*, in this place, with Mr. *Bowles*, for doing ſo *irregular* and *unkind* a thing, and tell us, *That he had* himſelf *had his education in* Hart-Hall, *under as good a* tutor, *and as kind a* friend *as any man could have*.

I have been informed, indeed, that Mr. *Bowles* was a member of *Hart-Hall* for *two terms*; which I think can hardly be called *having his education there*; and I believe he will, with the utmoſt pleaſure, allow, that he was, during *that time*, under the beſt of *men*, and the *beſt of tutors*, who might poſſibly * *ſtill have contributed to the reputation of your houſe*, had he fully approved of that *novel ſcheme of diſcipline*, which you have lately endeavour'd to eſtabliſh there.

Mr.

* Page 42-3.

Digitized by Google

Mr. *Bowles* would indeed be very *ungrateful*, if he did not, upon all occaſions, acknowledge his obligations to that *worthy man*, for recommending him in ſo effectual manner, to his deceaſed *friend* and *patron*, the late learned Dr. *Hudſon*; from whoſe hand he received his firſt preferment in the *univerſity*, and by whoſe intereſt, when dead, he ſucceeded him in that *conſiderable employment* which he now enjoys.

But you may remember, Sir, with what difficulty you parted with Mr. *Bowles*, and how hardly you was prevailed upon, both by that excellent *tutor*, and Dr. *Hudſon* himſelf, to grant him a *diſceſſit*, though they proved it undeniably to be ſo much for his *advantage*; nor did you deny this for any male-behaviour, or demerit in Mr. *Bowles*; but, on the contrary, if what I have been told be true, your reaſon at that time was expreſſed in theſe words: *Does Dr.* Hudſon *think that I will part with the* ornament *of my* Hall, *to ſet up his little inconſiderable houſe?*

Nay, I have been farther aſſured, that you endeavour'd to perſwade Mr. *Bowles* not to accept of any place under Dr. *Hudſon* in the *Bodleian* library, which you called *ſtudium vagum*, nor of a *fellowſhip* in *Oriel-College*, of which he had afterwards a good proſpect; but preſs'd him, in the ſtrongeſt terms, to return to *Hart-Hall*, promiſing him a *tutorſhip* there, which you ſaid, ſhould be better than what he already had, or could propoſe to himſelf by being fellow of *Oriel*.

From hence we may judge of the great *eſteem* you once had for Mr. *Bowles*; for I preſume that you would not have courted him, even in that unreaſonable manner, to deſert one place which he then enjoy'd for *life*, and the well-grounded expectation of another, in order to become a *precarious* * *Angler* in your

* The *Tutors* in *Hart-Hall* ſo called, from their having each of them an *Angle* of it aſſign'd to his care.

Digitized by Google

your *hall*, unleſs you had conceived a very great opinion of his *abilities*; eſpecially ſince you tell us of your preſent *tutors*, That * *if you could have known where to have found men of* greater parts *and* abilities *to have aſſiſted you in the education of youth, upon the foot of that* ſcheme *of* diſcipline *you would eſtabliſh in* Hart-Hall, *you would have purchaſed them at any rate, that your ſlender fortune would have allow'd you to afford.*

I wiſh I could have omitted theſe particulars, and that I had no occaſion to mention how happy Mr. *Bowles* once was in your eſteem; becauſe, to ſome perſons, it may carry an air of flattery, which I deteſt, and be conſtrued as an artifice to cajole myſelf into his favour; for which reaſon, though I am a ſtranger to the gentleman, and have no ſuch deſign, I ſhould have gladly concealed theſe tender points, ſo difficult to be touch'd upon, were I not laid under a *neceſſity* to diſcloſe them, by your preſent attack upon his *character*, in ſo publick and outragious a manner.

But from whence can proceed all this bitterneſs, and theſe marks of an oppoſite opinion? — Why, all from this one unhappy ſtep, in admitting Mr. *Seaman* into *Oriel-College* — You go on in your *expoſtulations* thus;

But how came Mr. Bowles, *in the abſence of the* provoſt, *to think that he was the* proper perſon *to admit this young man? Was he* dean *of the houſe? No; the* dean *was out of town, as well as the* provoſt. *Was he* deputed *by the* dean *to act for him in this caſe? No; the* dean *is himſelf a* deputy, *and is not known to* depute. *Was he* ſenior fellow, *who, as ſuch, might think it incumbent upon him to act as* provoſt *or* dean, *in matters that were clear of doubt; and could not, without inconvenience, be delay'd? No; there were other fellows, in town,* his ſeniors: *neither was this a matter of that kind.*

I think

* Page 67.

Digitized by Google

I think all this is ſufficiently anſwered already, by ſaying, that, ſuppoſing it to be ſuch an *irregular action* as you have ſet forth, yet it is not of that *importance* which you repreſent it to be, and is fully atoned by the payment of the *penalty*—— But is the *caſe* indeed *ſuch* as you have repreſented it? I fear *not*; and muſt now beg leave to tell it in a different manner, as I have often heard it related by a fellow of *Oriel-College*, ſenior to Mr. *Bowles*, with this addition, *That he would himſelf have acted juſt in the ſame manner, provided he had been in* the ſame *circumſtances*; which ſeems to deſtroy that fond imagination, where you ſay, * *That you do, from your very heart, believe there is not* one *of that houſe would have done it, on* any *conſideration whatever*—— But to come to the *truth* of the *fact*, which ſeems to be as follows;

Mr. *Seaman*, having determined to leave *Hart-Hall* at all events, apply'd to one Mr. *Brooke*, of *Oriel-College* to be his *tutor*, and get him admitted into that college; which ſaid Mr. *Brooke* came to Mr. *Bowles*, who was then at ſupper in the *Hall*, and deſired him to admit ſuch a young man commoner into that college; which Mr. *Bowles*, purely upon the application of Mr. *Brooke*, accordingly did, as he had a Power to do, being, at that Time, the *ſenior acting-fellow*, (contrary to your poſitive *aſſertion*,) and therefore the *proper perſon* to do it.

The *gentleman* farther obſerv'd that the *provoſt* never does (and indeed *cannot*) appoint a *deputy*, when he goes out of town, the *dean* or *ſenior fellow* being *deputy* of courſe. That in this *caſe* the *provoſt* and *dean* being both out of town, as you admit, and Mr. *Bowles* being *ſenior fellow*, which you are deſied to diſprove, acted in this affair by his † *own authority*, and not by *deputation*.

That

* Page 44. † *Vid. p.* 50.

Digitized by Google

That it was not in the *power* of the *provoſt* to *remove* Mr. *Seaman*, after he was ſo admitted, provided he were inclined to do it, unleſs it were for ſome *offence* committed in *Oriel-College*: and yet this is what you ſo importunately and *unreaſonably* require of him!

The gentleman ſtill farther aſſured me, that neither the *provoſt*, nor Mr. *Bowles* ever ſaw, or had any knowledge of Mr. *Seaman* before he was admitted, nor for ſome time afterwards.

That Mr. *Bowles*, in particular, was ſo utterly unacquainted with him, that he entered him by the name of * *John Seaman*, and not of *William Seaman*, as you ignorantly † alledge.

That the firſt time Mr. *Bowles* ever ſpoke to Mr. *Seaman*, was on account of a publick exerciſe in the college, at which Mr. *Bowles* preſided, not as *dean*, not as Mr. *Provoſt's deputy*, not as any body's *deputy*, but purely as *ſenior fellow*, in the *ſame manner* as at the *admiſſion*, according to the *common practice* of the college.

That he admitted him, as he might have innocently done any other perſon, without any view or deſign of *ſerving himſelf* or *diſobliging* you; but merely at the requeſt and ſolicitation of Mr. *Brooke*.

Neither did Mr. *Bowles*, as it was farther obſerved, pay the *forty ſhillings*, exacted by the *ſtatute*, in *any manner*, either for himſelf, or for Mr. *Seaman*, as you confidently and falſly aſſert; ‖ for when the *vice-chancellor* ſent to Mr. *Bowles* to pay it, he anſwered that he *never ſaw* Mr. *Seaman*; that he *knew nothing* at all of the matter; but referred him to Mr. *Brooke*, the *tutor*; who, after ſeveral expoſtulations, paid the money, *with his own hands*, to the *vice-chancellor*.

If

* Vide the *Buttery-Book* of *Oriel-College*.
† Page 35. ‖ Page 40.

If this account, Sir, be *true*, (as I muſt ſuppoſe it to be, till you *prove* it oth rwiſe,) with what a multitude of falſhoods, miſrepreſentations, and injurious calumnies does your *treatiſe* abound? Such an heap of *ſeeming prejudices*, and *manifeſt blunders*, as muſt proceed, either from a ſtrong inclination to *perverting the truth*, or from the groſſeſt *ignorance* of the ſubject in hand!

You muſt, therefore, now ſuffer me to *expoſtulate* this matter a little with you, (as you have done with Mr. *Bowles* *) and to ask you, how you could do ſo *unkind* and *unchriſtian* a thing, to brood over reſentments (ſo wrongly conceived) for *three* years together, and ſit down, in ſo deliberate a manner, in order to ſend them forth into the World, as they now appear, with all that *ſhew* of argument, and *pomp* of words, with which you hope to obtain *credit* amongſt the *vulgar* and *ignorant*? How could it enter into the heart of ſo *pious* and *conſcientious* a man, to write ſo elaborate a performance, without any juſt reaſon, againſt a gentleman who had been an *ornament* to your *hall*, and for whom you had formerly expreſſed ſo great an eſteem? And this, without ſo much as giving him an opportunity, *in a private manner*, to juſtify his conduct, or ask *pardon*, and make you reparation. Could nothing ſatisfy the violence and impetuoſity of your wrath, but expoſing his name in almoſt every page of a large book, with your own *hard* comments and *unjuſt* obſervations?

If you ſay *that you did apply to the* provoſt *of* Oriel-College *before you begun to write your book*; yet was that ſufficient for a *juſt* and *good* man to do? why was not Mr. *Bowles*, who makes ſo conſpicuous a figure in it, applied to, as well as the *provoſt*? was he, all on a ſudden, grown ſo *inconſiderable* in your eyes, as not to deſerve the leaſt *notice* or *regard*, even when his *reputation* was to be put at

* Page 42.

Digitized by Google

at ſtake? Why, ought not he likewiſe to have been heard in his *own defence*, before ſo *terrible* a charge, as that of *endeavouring to ſubvert the diſcipline of the whole univerſity*, was brought againſt him? nay, indeed, ought any man, however *mean* and *inconſiderable*, to be treated in this manner?

You ſay *that you applied to the* proveſt *of* Oriel *in this matter*; and what anſwer did the *proveſt* give you? Did he not tell you, as I have before ſet forth, *that it was not done by his* DEPUTATION, *but by the gentleman's own authority, as* ſenior fellow? And if he did ſo, what end could you think to ſerve, by inſiſting ſo long upon this head? *why ſhould you*, for ſo many pages together, ſpin out your *reproaches* upon that *worthy magiſtrate*, for confirming and approving the *admiſſion* of Mr. *Seaman*, for *lending his authority ex poſt facto*, and for *giving validity* to *unlawful* acts, with a great deal to the ſame purpoſe, *after* you had been told, from his own mouth, *that it was not done by his* Deputation, and could not but hear, after all thoſe examinations which you ſeem to have made, *that it was not in his* power *to* reverſe *it*?

However, you may therefore *at preſent* deſpiſe Mr. *Bowles*, on account of your *age*, your *ſtanding*, more-exalted *talents*, or a *ſuperior ſtation* in the univerſity, (which, however, a *modeſt* man would not do) yet does it, Sir, become you to throw your *dirt* and *foul language*, in ſo plentiful a manner, upon *one* who is ſo much *ſuperior* to you in *age*, as well as in *ſtation*, and at leaſt your equal in *learning*, *probity*, and *religion*; one who has lived *ſo many years*, in the *univerſity*, with an *unſpotted* character in every reſpect, till it was now firſt of all impeached by you?

Let me conjure you, therefore, by all that is *ſacred* and *honourable*, to * declare *what motive could poſſibly* induce

* Vid. Your expoſtulations, p. 42.

Digitized by Google

induce *you to do a thing* ſo extravagant, *ſo* unuſual, *ſo* unchriſtian? —— *Had the* provoſt *of* Oriel, *or Mr.* Bowles *ever given you any ſuch* provocation, *as might ſeem to juſtify your* reſentment *of it in this manner? Not the leaſt in the world; nor could the* juſteſt *reſentment have been thus expreſſed with* innocence. —— *What then could poſſibly excite you to ſo* extraordinary *a procedure? Here is an effect that aſtoniſhes; a* proportionable *cauſe is ſo far from being aſſign'd, that there doth not ſo much as* any *appear; a matter of the greateſt* importance (to every good man) *has been taken for a* trifle; *and that, which is* death *to the* reputation *of our* neighbours, *ſeems to have been* ſport *to you.*

I muſt, in particular, deſire to know the reaſon why the whole load of your *ſatire* and *reſentment* ſhould be thrown upon the *provoſt*, and Mr. *Bowles*, who do not ſeem, in any manner, to deſerve it? and why even the *name* of Mr. *Brooke*, who was ſo *deeply concerned* in this affair, and is the *only* perſon *blameable*, (if there is indeed any thing *blameable* in it) ſhould not be ſo much as *mentioned* or *alluded* to in your whole book?

I call upon you, Sir, in the moſt ſolemn manner, as you profeſs yourſelf a *ſcholar* and a *chriſtian*, to declare the *ſecret motive* which induced you ſo artfully to conceal *his name*, who was the *chief inſtrument* in this affair; and to fall ſo violently *upon thoſe*, who, at worſt, are no farther guilty, than that they *could not help it*, when it *was done*. If you fail to ſatisfy us herein, I will myſelf *examine* farther into this matter, and endeavour to give the world the *true* reaſons of ſuch a *partial* and *extraordinary* procedure.

Having thus examined the particular *caſe* of Mr. *Seaman*, with relation to *himſelf*, Mr. *Bowles* and the *provoſt* of *Oriel College*, and, I think, demonſtrated, that you have groſly *miſrepreſented* it in every particular; we will now come to the *ſtatute* itſelf,

Digitized by Google

and ſee whether your reaſons for *altering* it are more concluſive.

You begin with obſerving, upon Mr. *Seaman*'s caſe, * *That a ſingle inſtance ſucceeding will invite imitation; common practice will take away ſhame; and diſcipline and learning, in this part of the world, will be juſt where they were a thouſand years ago.*

In ſhort, the ſum of your *complaint*, and the *purport* of your whole book, is to ſhew that this *ſtatute* is firſt of all *inſufficient*, and ſecondly *eluded*. Let us conſider what you have to urge upon both theſe heads.

As to its *inſufficiency*, you obſerve that *forty ſhillings*, according to the *preſent value* of money, is ſo *inconſiderable a penalty*, that it will be but little regarded, when any perſon, out of *humour*, *peeviſhneſs*, or *ſelf-intereſt*, ſhall be inclined to break the *ſtatute*; which ought, therefore, to be enforced by ſuch a *farther ſanction*, as will be *ſufficient* to preſerve it from any *future violation*. You do not mention what you would pleaſe to have that ſanction be; but I ſuppoſe, by the drift of your book, that you would have the *penalty* made large enough to *confine* every ſcholar to that *ſociety*, into which he ſhall firſt happen to be admitted; ſo that he ſhall be *effectually* pinn'd down to that *college* or *hall*, without any *poſſibility* of removing to another, *whatever reaſons* he may have for it, *without* the conſent of his preſent *governor*, or the *vice-chancellor* of the univerſity.

But I believe, and grievouſly apprehend, that *worſe* conſequences would follow from ſuch a *burdenſome penalty*, than can poſſibly attend the *ſtatute*, as it ſtands at preſent; for notwithſtanding your argument, that a *ſcholar* will be equally at *liberty* to remove, provided he can produce a *good reaſon* for ſo doing, when the ſtatute is enforced with a *ſtronger*

* Page 33.

Digitized by Google

ſtronger penalty, and more *effectual* ſanction, give me leave to call this only a *gratis dictum*; it will be in vain to tell us, that a *good governor* will not refuſe his *diſceſſit* to any ſcholar who has *behaved well*, and can *advance* himſelf by removing; for this is directly *begging* the queſtion, and implying, not only that all the *preſent governors* of colleges and halls are *good* men, and *impartial* governors; (whereas, perhaps, there may be one or two inſtances to the contrary, as I ſhall prove from your own words,) but it ſuppoſes farther, that there never was, and never will be any ſuch thing as a *bad governor*, as long as the *univerſity* ſtands.

Perhaps you will reply, that ſuppoſing any *governor* ſhould be ſo unreaſonable, or wicked, as to *refuſe* a ſcholar his *diſceſſit*, who has even the *juſteſt* cauſe to deſire it, yet he has liberty to appeal to the *vice-chancellor*, who can himſelf give him leave, *without* the conſent of his *governor*: but this alſo comes to much the ſame; for how can I be ſure that he *will* give me leave, which depends entirely upon what ſort of a man the *vice-chancellor* ſhall happen to be; whether a juſt, honeſt, impartial man, who weighs *juſtice* with an equal ballance; or one who will prefer the *friendſhip* and *good correſpondence* of a *brother-head*, with whom he hath been long *intimate*, to the ſingle requeſt of a poor, unknown, *young lad*, againſt whom, perhaps, the *governor* has unjuſtly prepoſſeſſed him.

This, Sir, is ſo far from being a *chimerical* apprehenſion, that, in all probability, it would often be the caſe; eſpecially when party runs high, and the *merit* of men is not decided by *learning* and *induſtry*, but by a certain *zeal* for this or that prevailing opinion.

In order to give this argument ſome *weight*, I muſt deſire you to caſt your thoughts back to the grand uſurpation of *Oliver Cromwell*, and then ask your conſcience this impartial queſtion; whether you do not believe, that many a *vice-chancellor*, in thoſe

Digitized by Google

wicked *Rump*-times, would have combined with one of his *fanatical* brethren to oppreſs an honeſt *young royaliſt*, by refuſing him leave to *depart* from one *college*, where he had been manifeſtly *ill-us'd*, and go to *another*, where he had a proſpect of *advancing himſelf*.

Neither can I agree with you concerning the *reaſons*, which a ſcholar ought to have, for leaving *one* ſociety, and going to *another*.

In the firſt place, I muſt obſerve, contrary to the whole *tenour* of your book, that it may not, in many caſes, be *proper* to declare the *motive* of deſiring to *remove*; for I may have *ſecret* promiſes from my friends in *another* college, or *private* views of my own; the *divulging* of which might entirely fruſtrate my *own* ends, or the *deſigns* of my friends: which I believe will not be thought a *groundleſs* objection by thoſe, who know any thing of the method of canvaſſing for fellowſhips or other preferments at *Oxford*.

But ſecondly, as it may not be *proper* to declare the reaſons of deſiring to go to *another* college; ſo it may be equally *imprudent* to declare my *objections* againſt *that*, which I deſire to leave. I may not like my *governor*, and perhaps for very *good reaſons*: he may be a proud, imperious man, rigidly obſervant of little *niceties* and *trifles* in diſcipline and the *government* of his college; he may perhaps be a *well-meaning* man, and a *good ſcholar* in univerſity learning; but withal a *pedant*, an *humouriſt*, and, by his affectation of *ſingularities*, and adherence to *punctilios*, a meer *tyrant*.

He may, beſides, be not only monſtrouſly *whimſical* with regard to his *own œconomy* and *method of living*; but likewiſe ſo *unreaſonable*, as to expect the ſame individual *formalities* from all thoſe under his power, however their ages, conſtitutions, and appetites may diſagree; he may not only demand the *direction of my company*, (which indeed you ſeem

Digitized by Google

ſeem to * inſiſt upon your ſelf) but be ſo rigid and *tyrannical* in this particular, that he will not allow me the converſation of my *deareſt friends*, and moſt *intimate acquaintance*; nay perhaps of my *neareſt relations*, or even of my *own* † BROTHER. Then as to *diet*, he may be full as *oppreſſive* again in that particular; not content with reſtraining me from *extravagances*, which are not *proper*, and what I cannot afford, he may force me into a contrary *extreme*, and from a ridiculous ſort of reaſoning, becauſe *intemperance* is bad for *health* or *ſtudy*, confine me to a *regimen* of bread and water; or what is little better, of *ſmall beer* and ‡ APPLE-DUMPLINGS.

I have drawn you a *character*, which is not unlikely to prevail in *collegiate* ſocieties; it is a *character*, not *vicious* indeed, but ſo *odious* and *troubleſome* to thoſe over whom it *preſides*, that I cannot help thinking it one *good reaſon* for leaving a ſociety, which is govern'd by ſuch an odd *fantaſtical* creature, were any body to judge of it, but the PURITAN himſelf.

I could put the caſe ſtronger ſtill, and ſuppoſe the *governor* to be a *worſe* man than him before deſcribed, an unjuſt, rapacious, paſſionate, debauched wretch; in every reſpect unfit to *preſide* over young men, and, by his influence and example, taint their tender minds with an inclination to the *ſame vices*.

I will ſuppoſe again, that I am *put into the hands of a bad tutor*, ‖ *who totally neglects me, does not read a* lecture *to me above once a month, or two months, or a quarter of a year; and then without any* method *or* deſign.

You ſay, Sir, *you are inclined to believe that this is a very rare caſe indeed, and you hope is put — as a thing* poſſible *only, and not yet experienced by any, nor ever likely to happen.* Could I ſuſpect ſo grave

* *Page* 204. † *Page* 76.

‡ Enjoin'd in a certain *hall* in *Oxford*, every *Friday*, with their *concomitants*, as they are call'd, *viz. a farthing* brown ſugar, *and a farthing* butter. ‖ *Page* 201.

Digitized by Google

a perſon of being *ludicrous*, I ſhould conſtrue all this as meer *drollery* and *grimace*; but as the *ſolemnity* of your *mien* and *aſpect* will not ſuffer me to do this, I muſt tell you, Sir, that whatever you may *believe*, or *hope*, or *dream*, is nothing to the purpoſe; for the caſe you mention is not only *poſſible*, but a very *common caſe*, already *experienced* by many, and what will certainly *happen again*. I wonder, Sir, how you, who have lived *ſo long* in the *univerſity*, and compared the *diſcipline* and *ſtatutes* of other colleges ſo nicely together, in order to make a *compleat ſcheme* for your own, could be ſo groſly *impoſed* upon in this particular.

Laſtly, Sir, I think it a good reaſon to leave my *college*, if, after tryal and obſervation of other colleges, I do not like the *diſcipline* and *method* of education eſtabliſhed there, however ſtrictly obſerved; and to go to another, where I am convinced that I can ſooner arrive at a tolerable perfection of *ſound* knowledge and *rational* learning.

All theſe muſt be allowed to be very good *reaſons* for leaving *one* ſociety and going to *another*; but as it would be improper and inconſiſtent with the *ſcholar's deſign* to declare them to his *governor*, ſo I think there ought to be *ſome room* left for him to change his ſociety; not, however, without paying ſuch a *reaſonable penalty* as the *ſtatutes* at preſent exact, to prevent *others* from wandering from one college to another, only out of *wantonneſs*, *idleneſs*, or *reſentment*.

This ſeems to me the more reaſonable, ſince you tell us that *ſeveral colleges* make uſe of *ſollicitations*, *importunity*, *acknowledgements*, and *entertainments*, to obtain *pupils*; for if *any* colleges ſtoop to ſuch mean artifices to *get ſcholars*, I am afraid that they will condeſcend to as *unwarrantable practices* to *detain* them. Nay, as good an opinion as I have of your ſelf, yet in the caſe of Mr. *Bowles*, (whatever Mr. *Seaman's* might be) you was undoubtedly too ſevere; for if his *reaſons* for leaving your *hall* were

not

Digitized by Google

not good, it is impoſſible that there ever ſhould be a *good reaſon for ſo doing*. Nay, I think you was alſo a little too *ſcrupulous* in the caſe of Mr. *Joſeph Somaſter*, (called in your book, *Joſeph Somaſter*,) whoſe reaſons for deſiring a *diſceſſit* were as follows,

I. That in *Baliol College*, he had the promiſe of a tutor *for nothing*.

II. That he could live *cheaper* there.

III. That a *ſcholarſhip* of that houſe would be given to him ſoon after his admiſſion.

You have, indeed, with your uſual exactneſs, conſidered theſe reaſons; but you do not ſeem to have invalidated any of them, unleſs it be the *ſecond*, relating to the *cheapneſs* of *Hart-Hall*; upon which occaſion you have given us, from your *buttery-book*, and other valuable *archives*, a very elaborate repreſentation of your *œconomy* and *regular manner* of life. But the other two reaſons remain in their full ſtrength; and I wonder how you could make any demur to ſigning his *diſceſſit*.

For theſe reaſons I am againſt enforcing the *ſtatute* with any *larger* penalty, eſpecially one *ſo large* as you ſeem to deſire; which, after all you have ſaid to the contrary, would be binding the ſcholar, likean *apprentice*, and *impriſoning* him in one ſociety.

But SECONDLY, you object that even this *inſufficient*, *defective* ſtatute is *eluded*, and the penalty not *regularly* exacted: for you ſay, that it ought to be paid by the *governor* himſelf, into whoſe college any perſon is thus *irregularly* admitted; whereas, in the preſent caſe, it was not paid by the * *provoſt* of *Oriel*, but by Mr. *Seaman* himſelf, by the hands of Mr. *Bowles*; which I have before proved to be a direct *falſity*: But this, with ſubmiſſion, is the *weakeſt* and moſt *childiſh* objection, that I ever met with from ſo learned a Pen. Does the law enquire, in

* Page 40.

Digitized by Google

in any *penal* ſtatute, by whom the money is paid? the law indeed ſays, that, if you break ſuch a *ſtatute*, you muſt forfeit ſuch or ſuch a ſum; but it does not ſay, that you ſhall not *borrow* it of a friend, or that *another* ſhall not pay it for you. Thus, when any man is *fin'd* for a miſdemeanor, the offender is obliged to produce the money; but, *provided* he does that, no body troubles his head out of whoſe pocket it comes. Beſides, this is an *objection* which can never be removed, it being *impoſſible* to find out *who* ſupplies the money, or prevent a *preſent* of the ſame value. In a word, were the *penalty* of this ſtatute an *hundred pounds*, inſtead of *forty ſhillings*, it would be ſtill liable to the ſame *evaſion*: nay, it would be liable to it in a much higher degree; for a *governor* might, perhaps, think it worth his while to pay *forty ſhillings* to get a young man, of a *good character* and *promiſing parts*, into his college, (as you ſay yourſelf, * that you would purchaſe a *good tutor* at any rate,) whereas he would not comply with a penalty of an *hundred pounds*, or of any other *large* ſum.

But you go on, and † labour very hard to prove, that beſides the penalty of *forty ſhillings* to be exacted of the *head* of any college or hall, for every ſuch *irregular admiſſion*, he ought alſo to *reſtore* the ſcholar. Indeed, you are ſo modeſt as to own, that the ſtatute is ‖ *ſilent as to this reſtitution*; and if ſo, why ſhould more be required than the ſtatute requires? but perhaps it is *implyed* in the ſtatute; *eſpecially ſince you ſay, that the payment of the* forty ſhillings *is a* conceſſion *that the ſcholar was wrongly removed; and if* wrongly removed, *ought to be* reſtored. I do not ſee that any ſuch thing is *implyed*, or that any thing ſhould be ſuppoſed to be *implyed*, which is not *expreſſed*, or does not at leaſt appear to be *implyed*. This is a ſtrange way of explaining *penal ſtatutes*

* Page 67. † Page 37. ‖ Ibid.

Digitized by Google

ſtatutes, which I always thought ſhould rather be *relaxed* in the execution, than *ſtrained*, and made *more* rigorous by *ſilent meanings*, and forc'd *implications*. We will examine this reaſoning by a parallel caſe.

There is an act of parliament, which is a *national ſtatute*, *againſt burying in any thing but* woollen, *under a penalty of* five pounds: Whereas we know that ſeveral perſons of faſhion are every year buried in *linnen*, *lace*, *&c.* and, upon payment of the *penalty*, are ſuppoſed to have complied with the *law*, and to be ſafe from any proſecution: but, according to your way of reaſoning, the bodies, thus *unlawfully* interred, ought to be taken out of their graves, ſtripp'd of their *prohibited ſhrouds*, and wrapp'd up once more, in *ſheeps wool* only: For, though the act of parliament is *ſilent* as to this, yet the payment of the *five pounds* is a conceſſion that the bodies were *unlawfully buried*; and if ſo, the breach of the law ought to be repair'd.

Perhaps you will endeavour to diſtinguiſh, in your great *logical* capacity, between theſe two caſes, and obſerve, that a breach of the *univerſity ſtatute* tends to the ſubverſion of *diſcipline* and *liberal learning*, which is *malum in ſe*; and that *ſcholars*, thus irregularly admitted, ought therefore to be *reſtored*, to prevent the ill conſequences of ſuch an example: whereas, in the other caſe, ſay you, there can be no ſuch pretence, it being really of no moment, either to the living or the dead, whether a man be buried in *linnen* or *woollen*, any farther than as it is a breach of an *act of parliament*; that this is only *malum per accidens*; and that therefore, if they pay the *penalty* exacted by the law, the injury is fully repaired.

But I muſt beg leave to obſerve, that this diſtinction is fallacious, and a meer ſcholaſtick ſubtlety: For, as the ſtatute, to prevent the ſcholar's *removing* from one houſe to another, was made for the advancement of *good learning*; ſo the *act of parliament* againſt

Digitized by Google

againſt burying in *linnen* was made for the encouragement of the *woollen manufacture*, which is acknowledged, on all hands, to be the greateſt ſupport of the wealth of this kingdom; for which reaſon I think that one ought to be regarded as much as the other; for I conceive an attempt to injure the *publick*, and defeat the proſperity of our *native country*, to be equally deſtructive, and therefore equally *malum in ſe*, with an attempt to ſubvert the *diſcipline* of the univerſity; and therefore, all examples, both of one and the other, ſhould be equally avoided and removed.

But you go on, and ſay, *That though the ſtatute* mention *only the penalty of* forty ſhillings, *and be* ſilent *as to the* reſtitution *of the ſcholar, yet it appears on record to have been* uſual to reſtore *the ſcholar; at leaſt there is* one precedent *for* reſtoring *the ſcholar, and there doth not appear to be one for* detaining *him.*

The ſingle inſtance, which you have happen'd to pick up, is of one *Thomas Wyſſe*, who, in the year 1548, was, by the vice-chancellor's order, reſtored to Mr. *Man*, principal of *Whitehall*, by *John Bury*, rector of *St. Mary College*, into which he had admitted him in the *irregular* manner before mentioned.

You ſeem to allow, Sir, though with ſome difficulty, that, in this caſe, Mr. *Bury* was not oblig'd to pay the * penalty of *forty ſhillings*, enjoin'd by the ſtatute, but only to *reſtore* the ſcholar; your inference from which is, that the vice-chancellor, at that time, did not think the penalty *ſufficient*, (though, by your † own acknowledgement, *forty ſhillings* was then of at leaſt *ſix times* the value that it is at preſent.) or that it was *eluded*, as it is now, or that he did it to give *ſatisfaction* to the *governor*, who was *injured* by this *irregular* remove, and there-

* Page 53. † Page 32.

Digitized by Google

therefore preferr'd the *reſtitution* of the *ſcholar* to the *payment* of the *penalty*, as more agreeable to the *intention* of the law.

I am ſtill ſo unhappy as to differ in my opinion; and can by no means allow, that the vice-chancellor, in 1548, ordered this *reſtitution* upon *any* of theſe accounts; but, as it is much more reaſonable to ſuppoſe, did it at the voluntary requeſt of Mr. *Bury*, who, upon this complaint, choſe rather to *reſtore* the ſcholar, by way of *commutation*, as it is uſual in other matters, than be oblig'd to pay ſo *heavy* a penalty: and then this inſtance is nothing to your purpoſe.

But even ſuppoſing (what there is no manner of reaſon to believe) that the rector of *St. Mary College* paid the *penalty*, as well as *reſtored* the ſcholar. What does this prove? Only that the vice-chancellor of *Oxford*, in 1584. went beyond his authority, and did an action, which he could not warrant by ſtatute.

I ſhall not take any notice of your *calling* a thing *uſual*, which has been *once* done; but you ſay *there is* one precedent *for* reſtoring *the ſcholar, and there doth not appear to be one for the* detaining *him*.

Really, Sir, I have no opportunity of ſearching the *univerſity regiſters*; nor, if I had, ſhould I think it worth my while to take ſo much pains about this matter: But allowing this to be true, that there is one *precedent* for *reſtoring* the ſcholar, and none for *detaining* him; ſhall *one* inſtance of a vice-chancellor's having ſtretch'd his power, almoſt two hundred years ago, be extended to all his ſucceſſors, and argued into practice?

I muſt make one more remark upon this caſe; which is, that *Thomas Wyſſe*, take it which way you pleaſe, was not *reſtored* without the vice-chancellor's *order*: I preſume that you have, in your caſe, appeal'd to the preſent *vice-chancellor*; and if he thought himſelf poſſeſſed of any ſuch power to *diſpenſe* with ſtatutes, as his predeceſſor in 1548 did, he would have iſſued the ſame *order* to the *provoſt* of *Oriel*, to reſtore Mr. *Seaman*: but if he has ſuch a power, and refuſes

Digitized by Google

refuſes to exert it in your behalf, he is, at leaſt, equally culpable with the *provoſt*, and ought equally to ſhare your reſentments; inſtead of which, Mr. *vice-chancellor* receives nothing but the higheſt * *encomiums* from your hands, and Mr. *Provoſt* nothing but the ſevereſt reproaches.

You tell us in the next page, that *this proceeding had ſo good an effect, that there doth not appear to be* another inſtance *of a ſcholar admitted into another houſe without* leave *from his former governor, or from the vice-chancellor, till the year* 1723. ſo that in the courſe of a hundred and ſeventy eight years, there are, according to your own acknowledgement, but two *inſtances* of perſons admitted into other colleges without *leave* from their former *governors*: In one caſe, the perſon ſo admitted was *reſtored*, but the *penalty* does not appear to have been paid; in the other, the *penalty* was exacted, and the perſon *not reſtored*; which I preſume would have been done in the latter, if the vice-chancellor had any power by ſtatute to do it. Your *one precedent*, therefore, is only an inſtance of a former vice-chancellor, who exceeded *his duty* in *reſtoring* the ſcholar, which was an *illegal* act, unleſs he did it by the conſent of both parties, in lieu of the *penalty*; as it is very reaſonable to believe: If he did it by virtue of his own authority, it was an *unſtatutable* action, and ought not to be followed by his ſucceſſors; if he did it, not by his own power, but by agreement of the parties, then it is *no precedent* to your purpoſe; and, as you have not been able to rummage up any other *inſtance*, I hope you will not argue that it has been *uſual*, to *reſtore* the ſcholar, from *no precedent at all*.

I ſhould be aſhamed to dwell ſo long upon this head, if it were not made neceſſary by your own prolix manner of writing; and I hope that I ſhall not be thought tedious in following you, under whoſe

* Page 61.

Digitized by Google

whose pen a *mole-hill* insensibly swells into a *mountain*, and * *trifles* become of the *utmost importance*.

What author in the world, except yourself, could, with so much address, and so good a grace, introduce all the particulars and minute circumstances of his own life: To this happy talent we are obliged for that † agreeable account of your life in *Hart-Hall*, "Whenever your *family* are not with you, "which, *it seems*, they are not sometimes for a "fortnight or three weeks together; that you hardly ever sup out of the common *refectory*; that you "neither ‖ *vary* the meat, nor *exceed* the proportion "which is set before the *lowest* commoner; that *ten* "*pence* a day has paid for your breakfast, dinner, and "supper, even when there *was Ale* in the society, which "now there *is not*: that you have, you thank God, (*and* "*so do I too*) as good *health* as any man in *England*, "and as good an *appetite* as any member of the "community; and, for a constancy, had rather live "in *Hart-Hall*, so far as relates to *eating* and *drinking*, than at any nobleman's table in *Europe*."

Again you tell us, with the same facility, "That, "for every day, of the best part of your life, you "have done *ten shillings* worth of work for *two* "*pence*—that you have been above *one and thirty* "*years* a member of this university, —— that you "have spent *twenty five* of them in the education "of youth; —— that you have had the honour to "*preside* in *Hart-Hall* for these *fifteen years* past, — "and are now just *fifty years* of age:" —all points which may possibly seem to be of but little importance; and indeed would be so, did they relate to any body less considerable than yourself; but they are render'd still more valuable by the hand which

 conveys

* Page 4. † Page 143.

‖ This part is liable to dispute; I will only put you in mind of the late instance of PEASE and BACON. You remember what you said upon that occasion, *viz. Is such diet as this to descend to the* populace?

Digitized by Google

conveys them to us, it being, in all probability, the *only* method by which we could come at any certainty concerning these particulars.

Before I quit this head, I must take notice of two things, which seem to have given you great disturbance.

The first is, that * some persons, it seems, have entertained a notion, that your *hall* is no more than an *inn*, of which you are the *host*, and your scholars the *guests*. I am sorry, Sir, to say that there seems to be some reason in this notion, however merrily you may please to treat it: For do you not, like other *inn-keepers*, get your *living*, and *maintain your family* by *letting lodgings*, and keeping an ordinary for all comers? Are not you licens'd for so doing, like other *inn-keepers*, and *retailers* of beer, though by a different hand? Indeed, you sell *logick*, and other sorts of learning, as well as provisions for *eating* and *drinking*; but that cannot destroy the character of an *inn-keeper*, which you certainly are in all other respects, but only proves, that you deal in some particulars which your *brethren* of the trade do not.

But you observe, with relation to Mr. *Seaman's* leaving your hall, that supposing "a † *governor* to "be but an *inn-keeper*, and his college an *inn*, and "his scholars *guests*, and, as such, at liberty to *spend* "*their money* where they please; yet, he doubts, he "will insist upon the privilege belonging to all other "*inn-keepers*, and not suffer them to *reckon* without "their *host*."

I cannot possibly conceive what this pretty observation was brought in for; or what purpose you intend it should serve. You have, no doubt, the same right, with other *inn-keepers*, to bring in a *bill*, and demand your *reckoning*, when you please; which I do not hear that Mr. *Seaman*, or any other of your *guests*, ever refused to pay; but I believe you are the only *landlord* in town, who would offer to detain his *guests* by

* Page 84. † Page 118.

Digitized by Google

by force, after they had paid their *reckoning*, and oblige them to ſpend more of their money in *his houſe*, whether they will or not.

The next thing which I ſhall but juſt take notice of, is your apprehenſion, that unleſs this ſtatute is farther enforced, "our good *mother*, the univerſity will be * govern'd by *children*, and by their "*fooliſh acquaintance*, juſt as their *natural* parents "are." This dreadful apprehenſion runs through your whole book, from beginning to end, but it is ſo monſtrous and groundleſs a ſuppoſition, and, withal, carries along with it ſo pitiable an opinion, both of *parents* in general, and of the *governors* of the univerſity, who can never ſurely be ſo weak, as to ſuffer themſelves to be *governed* in this *childiſh* manner, that I will not inſiſt upon it any more.

Having thus freely and impartially given you my reaſons why I cannot agree with you in the main article of your book, *viz.* the *inſufficiency and eluſion* of this ſtatute, which you have ſo much at heart; I ſhall now proceed to acquaint you, with the ſame freedom, that I do agree with you in ſeveral particulars, which are occaſionly hinted at, and interſpers'd through your whole treatiſe.

Give me leave, Sir, to premiſe this with a ſhort lamentation of our unfortunate caſe, who are obliged almoſt ſingly, to ſtand up in the cauſe of *virtue* and ſound *diſcipline*, againſt the united efforts of a vicious and corrupt generation! That it ſhould be the particular hard lot of *Terra-Filius* and Dr. *Newton* to buffet with calumny, and bear the reſentments of an *ungrateful univerſity*, for endeavouring to reform her errors, and † "pointing out to her "that *better path*, in which ſhe ought to go."

Perhaps, it may ſtartle you to ſee your great name joined with *Terra-Filius*; and to hear that you muſt expect to undergo an equal ſhare of that ob-

* Page 128. † Vide your Preface.

Digitized by Google

lequy and ill-will, which have conſtantly attended *him* in the work of *reformation*; eſpecially ſince you have guarded your performance, in ſo cautious a manner, with great profeſſions of *deference* to thoſe to whom you *appeal*; have uſhered in your complaints with the humbleſt *ſubmiſſions*, and ſoftened all your invectives with ingenious *ſalvo's* and *ſham-ſuppoſitions*.

It muſt be confeſſed, indeed, that our manner of writing is ſomewhat different, occaſioned by our different ſtations, characters, and profeſſions: You, like the inimitable *Horace*, touch the wound but gently, and play with your patient; *whilſt I*, like rougher *Juvenal*, tear off the plaiſter at once, and diſcover the *ulcer* in all its malignity.

But though you have wrapp'd up your complaints (which, perhaps, our enemies will call *malice*) in cleaner linnen than I was able to do, and diſguiſed your *intention* with more *artifice* and *fineſſe*; yet our writings both undoubtedly aim at the ſame mark, and therefore will equally rouze up the reſentments of *thoſe*, againſt whom they are levell'd; nay, you muſt rather expect a larger portion of calumny and reproach, ſince you have tickled them in a much more elegant manner, and adorned almoſt every ſarcaſm with the moſt beautiful flowers of *rhetorick* and *poetry*.

Nay, beſides this, the ſuperiority of your character, as it will have much greater influence than mine, and give a *credit* to what I have before ſaid upon the *ſame* ſubjects, ſo it will infallably inhance your crime, and their indignation.

Since, therefore, you have condeſcended ſo far as to liſt your ſelf *my ſecond*, and have not diſdained to tread in the path which I *chalked* out for you; let me conjure you, for the ſake of our common cauſe, to perſevere with conſtancy and *chriſtian* courage in this glorious warfare, in deſpite of all the clamours and oppreſſions of *our* enemies.

Indeed,

Digitized by Google

Indeed, you ſeem apprehenſive of this by thoſe bitter complaints of paſt ſufferings, ſcattered ſo plentifully in your book, and by thoſe *ſturdy* reſolutions of * *quitting* the education of youth, if you are not redreſſed; in which I think the odds are, at leaſt, ſomewhat againſt you; — But I muſt now haſten to thoſe paſſages, which you ſeem to have copied from me, and which, out of a *natural affection*, I am inclined to approve.

You gave me reaſon to expect ſomething of this nature by your *Preface*; which is the fineſt compoſition, that I ever read, of *chriſtian* reſignation, charity, and forgiveneſs on one ſide; and of human *reſentment* and *aſperity* on the other. It concludes thus; "As I have entered into this with due *deliberation*, "with good *advice*, with a clear *proſpect* of its tendency to piety, learning, and good manners, *(which is exactly my caſe too,)* ſo I ſhall think myſelf happy, if I may be permitted to proceed in it, without any farther interruption, either from thoſe "who would obſtruct my *charity*, or from thoſe "who would *ſteal* away my ſcholars."

There are two bitter charges contained in this period: I will juſt make a ſhort remark upon each of them.

By thoſe who would obſtruct your *charity*, I ſuppoſe you mean the *Rector* and fellows of *Exeter College*, who gave you that *grievous oppoſition*, ſo often complained of, to the *incorporation of your hall*. For my part, I know nothing of the diſpute between you; only that, it ſeems, the *ſcite* of the ground, upon which your *hall* ſtands, belongs to them; and I ſuppoſe they imagined that they had a right to *oppoſe* any project which invaded their *property*? This you call an *unreaſonable oppoſition*, becauſe there did not, by it, appear to be any *advantage* to the *oppoſers*: ſo that all *oppoſition* muſt be

* Page 203.

esteemed *unreasonable*, where the *opposers* have no *visible advantage*, or *mercenary view*. However, I shall wave this, because you will reply, that no body ought to oppose a good design, such as is the *endowment* of a college, unless it affects their *property*; for they have some other *reason* for so doing. But perhaps they might argue thus upon this head; That allowing the *endowment* of a *college*, when well regulated, to be a *good design*, yet since there is such a multitude of *irregularities* and *defects*, as appears by *Terra-Filius* and Dr. *Newton*, in those colleges *already incorporated*, it would be ridiculous (till their *scheme* of *reformation* takes place) to *incorporate any more*.

Your second charge, contained in this period, is, of *stealing* away your *scholars*; which, I suppose, is designed to reflect upon *Oriel College*, alluding to the case of Mr. *Seaman*, which I have considered already; and therefore shall only remark, in this place, upon the term *steal*, which is also repeated in your book, and implies, that a *scholar* is the *property* of the *governor*, under whom he is placed; and indeed, in some colleges, which I could name, they actually make *properties* of them.

I observe, in the same manner, that when you speak of the desertion from our hall, you call it the *grand rebellion*; and of those concerned in it, you call them *malignants, disaffected* persons, *conspirators*, and *ringleaders* in the *rebellion*; which are all terms usually appropriated to *kings* and *sovereign princes*, such as I have described, in one of my* papers, the governors of *colleges* and *halls* to be. Consonant to this high character, you appeal to the *Provost* of *Oriel* in this royal stile; † "Whether of the two, he will rather discourage a "*deputy*, his *subject*, in the breach of his trust; or a "*governor*, his *ally*, in the execution of his duty?"

How-

* *Vide Terræ-Filius* No. XII. † Page 490.

Digitized by Google

However, you give us to understand, in the sequel of your book, that you have happily discovered this wicked *conspiracy* against your sacred person and government; that you have, at length, suppressed this dangerous *rebellion* in your dominions, and once more established your self upon the throne of *Hart-Hall*. I joyfully congratulate your *majesty* upon this occasion; hoping that none of your *subjects* will attempt to disturb your *reign* any more; but join, with a loud voice, in crying, *long live Dr.* NEWTON, MONARCH of HART-HALL!

It is not in the least to be wonder'd at, that *one* who had thus strongly imagin'd himself into the possession of a *sovereign diadem*, should take it so heinously ill of any *anti-monarchical* persons to degrade him into a common *inn-keeper*. I most humbly intreat your *majesty*'s gracious pardon for having presum'd to give into this notion my self; but as every man has a right to explain his own meaning, I beg leave to reconcile my assertion, of your being an *inn-keeper*, with your majesty's strenuous claim to *royal* power, in this manner, *viz.* I acknowledge that you are an undoubted *monarch* within your own walls, under the protection of *Exeter* college; that you enjoy great *prerogatives* in your *buttery*, are *supreme moderator* in your *chappel*, and possess an *absolute authority* over the *kitchen*.

I am heartily concerned that any of your * *allies*, the *governors* of *colleges* and *halls*, should so far neglect their obligations to conscience and *oaths*, as to withdraw their assistance to the support of your darling *scheme*; but you will do well to consider, that violations of the most *solemn* treaties and engagements are, in these our days, no rarities in sovereign princes.

I shall now come to the *Book* it self, and point out several passages, in which you seem to have couch'd some *truth*, and a great deal of *Satire*.

Concerning your opinion of the *heads* of colleges, you deliver your self thus, † "If it should be "ask'd

* *Vide* your book Page 49.

† Page 33.

Digitized by Google

" ask'd why the *univerſity*, if they had not thought " this *penalty (of forty ſhillings) ſufficient* in 1634. did " not increaſe it? I anſwer, that this might not then " be thought neceſſary, becauſe the *heads* of *houſes*, " the immediate judges of the reaſons offered for " removing from one houſe to another, being, to- " gether with the *chancellor* and *proctors, from that* " *very time*, by a *particular ſtatute* then made, " united into an amicable body, at once *impower'd* and " *oblig'd* to meet *weekly* * in order to deliberate " about whatever might concern the honour and in- " tereſt of this famous ſeat of learning; it could " hardly be conceived *poſſible*, that, *in any future* " age, any of the *heads* of houſes themſelves ſhould " ſo utterly diſregard the *conſcience of their duty*, " the dignity of their *ſtation*, the *familiarity* of " their *friendſhip*, the *peace* of the *univerſity*, and " the *reputation* of their reſpective *ſocieties*, as to be " *guilty* of the breach of *this* ſtatute, had there been " *no* penalty annex'd to it."

I hope, I need not comment upon this paſſage, nor uſe any arguments to prove that this *complicated* charge againſt the *heads* of houſes, which you ſay, in the year 1634. *could hardly be conceived poſſible*, is actually fixed upon one of the preſent *heads*, for admitting Mr. *Seaman:* how reaſonably this charge is fixed upon that *worthy governor*, I leave the reader to judge from what I have ſaid upon that ſubject; but ſtill this is a proof, how exactly, generally ſpeaking, *we* agree in our opinion of the *heads* of colleges and halls.

This grievous charge is ſtill farther preſs'd againſt the *heads* of colleges in this *florid* manner; † " If " *governors* of ſocieties ſhall, in defiance of this ſta- " tute, not ſcruple to *admit* irregular young men, " who are willing to be at the expence of *forty ſhillings*, ——fare-

* *Vide* my paper No. XXIX. concerning the *Ordinantia*.
† Page 41.

Digitized by Google

" —— farewell the only ſecurity of obedience to " the *local ſtatutes* of every ſociety in the *univerſity*. " The *beſt diſpos'd* cannot be long regular in *any* ſo- " ciety: They will be *overborn by the rapidity* " *of the ſtream*, and *whirl'd into the incircling eddy*, " and ſunk promiſcuouſly with every thing the " moſt inſignificant and contemptible. And ſo fare- " well the *diſcipline* of this famous univerſity!"

You go on, ſtill farther, to accuſe them of *theft* and *piracy*, in theſe words: * " Great numbers, " who were bound for † *this port*, have been inter- " cepted, and carried off to another, and many of " them juſt at their very entrance into it. Falſe " colours have been hung out: Favours have been " *promis'd*, which were never *beſtow'd*; and *ſcholar-* " *ſhips* have been given to thoſe, who were under " a *ſtatutable incapacity* to receive them. *Young* " *men* are ſcar'd, *Parents* manag'd, *ſchool-maſters* " are made welcome, and *piracy* infeſts theſe " ſeas."

Beſides this *general* charge againſt *all* heads of colleges, you are particularly hard upon *ſome* of them; who, I cannot help obſerving, are the moſt *unex-* *ceptionable*. I have already fully conſidered the bar- barous manner, in which you have treated the wor- thy Dr. *Carter*, *provoſt* of *Oriel-College*. I will now quote a paſſage, which ſeems to bear equally hard upon the late learned Dr. *Hunt*, *maſter* of *Baliol*, upon account of *inſtructing* Mr. *Somaſter for nothing*. —— ‖ " One thing I would alſo ſuggeſt *to parents*; " that I never had any thing done for me *for no-* " *thing*, which did not, in the end, ſtand me in " *much more* than the full value; and that, for the " moſt part, that which coſts little, is *worth leſs*." —— After this ſtroke, comes a *falvo* in your *uſual* manner. —— " I do not ſay this to derogate from " the

* Page 64. † *Viz. Mart-Hall*. ‖ Page 137.

Digitized by Google

" the character of the gentleman, who has ſo *cheap-*
" *ly* offered his ſervices, becauſe he hath the *reputa-*
" *tion* of a *ſcholar*, and of a man of *parts*, and, I *believe*,
" deſervedly: But the more worthy he is to be *prai-*
" *ſed*, on the account of his *abilities*, as a tutor,
" the more I *blame* him, if, whilſt he was *himſelf*
" unhurt, he hath not doubted to intereſt himſelf in
" the unjuſt reſentments of his *friend*: And, whilſt
" he was a member of ſo *flouriſhing* a ſociety, and
" had ſo *acceptable* a *character*, as might en-
" title him to as *many pulpits*, as he pleaſed, out
" of the wide world, he hath ſubmitted to ſo mean
" an *art*, upon ſo *unworthy* a *motive*, in order to
" increaſe his *large flock* out of my *ſmall fold*."

I am credibly informed, *by the by*, that both parts of this charge are abſolutely *falſe*; for that, firſt, Mr. *Somaſter*'s removal from *Hart-Hall* was not done at Dr. *Hunt*'s deſire, but ſolely by the motion of his own *relations*; and, ſecondly, that he has, ever ſince his admiſſion into *Baliol*, conſtantly paid the ſame *tutorage*, which other *ſcholars* do.

You afterwards ſeem, in the ſame *oblique* manner, to *charge him with *perjury*, in giving Mr. *Somaſter* the *ſcholarſhip* before mentioned in defiance of the *ſtatutes*, by which he was not duly *qualify'd* to receive it. How juſtly you do this, I am not able to judge, being perfectly unacquainted with Mr. *Somaſter*'s age, or the *ſtatutes* of that college.

As we paſs along, I cannot omit one paſſage, which, though it does not *immediately* concern either your argument or mine, ſeems to be worth obſervation for its *ſublime* expreſſion, and *metaphorical* elegance.

Speaking of one of your Scholar's Reaſons for leaving your *Hall*, and going to *Trinity College*, becauſe they had a *fine garden* there, which he hoped would be of advantage to his *health*, you make this curious reflection.

---

* Page 145.

Digitized by Google

" * I do acknowledge it is a very *fine garden*. I " queſtion whether there are finer *evergreens* in any " garden in *Europe*, than in that of *Trinity-College*: " But I would have him conſider, that the proper uſe " of that *fine garden* is not to create in *philoſophers* " an appetite to *elegance*, but to ſet forth to " young men the advantage of *education*: For " theſe *fine eagles* could not have been ſo beautifully " formed, if they had not been *obedient to the ben-* " *der's will*, and ſuffered with patience the *amputa-* " *tion* of every luxuriant, and ſuperfluous branch, in " confidence that all this art and care, and ſeem- " ing ſeverity of the *pruner*, would contribute to the " improvement, and to the reputation of the *plants*."

But to return: You go on to chaſtiſe your *brother heads* in this oblique manner: —— † " It is the du- " ty of governors and tutors to take care that *they* " (the *ſtatutes* and *rules* of every ſociety) be neither " *partially executed* by themſelves, nor *diſputed* or " *eluded* by others."

We come now to another paſſage, where, upon ſuppoſition of this *ſtatute's* being *eluded*, (as you pretend to prove it is,) you launch out, even without your *uſual ſoftenings*, in this extraordinary manner: ‖ —— " Every *order*, either of the governor or " tutor, however agreeable to the intention of the " ſtatutes, or ſuppoſed to be neceſſary from the very " nature of education, would be cavilled at, diſputed, " negligently obſerved, or diſobey'd at pleaſure; " every *exerciſe*, a ſlight, defective, perfunctory, " formal performance; the *general ſtudy*, without " method or deſign, deſultory, fruitleſs; the *particu-* " *lar lecture*, not before peruſed, not attended to, " not afterwards conſidered, not digeſted, not re- " member'd; the *diſputations*, a ſimple *ſtring* of five or " ſix ſyllogiſms, writ down in a ſcrip of paper, *divine*

* Page 82. † *Vide Spencer*, B. 1. *Cant.* 1. *Stanz.* 9. *p.* 89.
‖ Page 102.

Digitized by Google

" *divine ſervice*, a dropping of the ſociety into the " *chappel* one after another, from the beginning of " the prayers to the end, moſt offenſive to God and " man; the *whole converſation* ſo free from *pedan-* " *try*, as not to relate to *learning*, the trifling pro- " duct of leud plays, news-papers, and pamphlets. " And, O *grief of griefs!* the conſciouſneſs of their " own *low* parts, *poor* ſcholarſhip, and other defects " would be ſo far from ſuggeſting to them the " propriety of modeſty and humility towards their " governors, that, in proportion to their *known ig-* " *norance*, and *inſufficiency*, their *impudence*, and *in-* " *ſolence* would abound. *And this would be the* " *precious treaſure*, wherewith the *univerſity* would " be able to preſent the publick." —— All this *is* ſo agreeable to what I have obſerved concerning the *exerciſes*, *ſtudies*, *lectures*, *diſputations*, *prayers*, and *converſation*, of that *univerſity*, (as any body may be convinced, who will give himſelf the trouble to read my * papers on thoſe ſubjects,) that you almoſt ſeem to have *ſtol'n* the whole paragraph from me. —— You go on in this ironical manner: † " To be ſure they are excellently well prepared to " *adorn* any ſtation with ability, fidelity, and ho- " nour! To be ſure the neceſſity of *ſubmiſſion* to " the *civil magiſtrate*, and of ſtrict obedience to the " laws of their country, is ſo well impreſs'd upon " *them*, that if there were *no penalties annex'd*, " their own reflections would always keep *them* " in awe, and make *them* always ſtudious of the " peace, and abſtinent of the *property* of the mean- " eſt member of the community! To be ſure, af- " ter having read *ſo much philoſophy*, and made " the thoughts of their own *mortality ſo fami-* " *liar* to them, nothing leſs can be expected " of *them*, than a *contempt* of the world, *re-* " *ſignation* to the divine will, and a *ſtrictneſs* of " *life*

* *Vide Terræ-Filius*, N°. x, xx, xxxv, xlii, &c. † Page 194.

" *life*, as if to-morrow was to be the laſt day " of it!"

I can call the latter part of this paragraph no other than a lampoon upon the *diſcipline of the* whole univerſity; nay, ſo bare-faced a one, that (contrary to your *uſual gravity*) it comes up to a meer *ludere cum ſacris*.

You ſeem to be ſo fond of this talent at ridicule, that, having ſtarted the conceit of an *undergaduate*'s being like an *apprentice*, (which you *etymologize* in a very accurate manner) you proceed to burleſque the *profeſſors* of liberal ſciences, (not, I fear, without having a particular eye upon the *clergy*,) as well as the neglect of *merit* in the univerſity, in this ſevere manner: * " Nor, indeed, can you ſee the neceſ- " ſity there is to *learn* his maſter's art, in order to " *profeſs it*; for ſuch, you have obſerv'd, is the " *general diſregard* to *ſcholaſtick merit*, and ſuch the " happy difference between a *ſcholar* and a *mecha-* " *nick*, that a *ſcholar* may *ſet up*, without having " ever learnt his *trade*, and often have better *buſi-* " *neſs*, than he that hath greater *skill*.

In the next paſſage which I ſhall cite, you ſeem to have work'd up a very high *encomium* upon *yourſelf*, with your uſual *ſeverity* upon your *bre-* *thren*.

Having told us how ingenuous *ſcholars* ought to reſpect their *tutor* for the ſtrictneſs exerciſed over them, you conclude thus: † " They will rather value " him the more, for that he hath not ſo regarded " his eaſe, as to be remiſs in his *duty*; and hath had " the *honeſty* and the *courage* to *perſevere*, and to be " *equal*, in the midſt of innumerable temptations to " *indolence* and *partiality*."

However, Sir, you might *deſign* this, it is ſo *ſea-* *ſonable* an obſervation, that I cannot help drawing one inference from it, *viz.* that it is not ſufficient

* Page 105. † Page 109

Digitized by Google

for a *good governor* to ſay, in vindication of every thing he does, that he has the authority of the *ſtatutes* on his ſide; but he ought likewiſe to execute them *equally* and *impartially*, both in the diſpenſation of *favours*, and the inflicting of *puniſhments*; for we know, that if *all the ſtatutes* were to be put *rigorouſly* in execution, above half the members of every ſociety muſt be expell'd; but, as a *good governor* is ſuppos'd to act like a *good king*, and impartially *execute juſtice with mercy*, it is almoſt as *unjuſt* and *unequitable* to *ſuſpend the rigour* of the ſtatutes towards *ſome*, and *exert* it againſt *others*, as it would be to act either *without*, or *againſt* any *ſuch* authority. —— I wiſh you could prevail upon the *preſident* and *fellows* of a certain college (ſome of whom are your *intimate* friends) to lay this conſideration ſeriouſly to heart!

In another place, ſpeaking of *univerſity degrees*, how exactly do you and I jump in opinion, concerning thoſe honours? —— * "Surely, *ſay you*, there "is ſome error in this conceit; and becauſe degrees "*ſuppoſe* education, they are often *miſtaken* by pa"rents *for* education."

You are ſtill more ſevere upon your *brethren* of the *clergy*, and ſeem to condemn their darling privilege of *pluralities* in this artful and very acute manner: —— † "Where is the neceſſity that he, "who will never *deſerve one living*, ſhould *have* "*two*; which ſome have doubted whether the moſt "exalted merit could *innocently* enjoy? Is not *one* "*living* ſufficient to neglect? *one pariſh* enough to "expoſe himſelf to? Or, muſt he needs have *two*, "to *take notice* that he hath neither *ſobriety*, nor "*gravity*, nor *prudence*, to deſerve their good opi"nion; nor *ſeriouſneſs* to invite their confidence; "nor *ability* to ſatisfy their ſcruples?"

Having

* Page 119. † Page 120.

Digitized by Google

Having fully condemned ſome of your *brethren* for *ſolliciting* and *importuning* ſcholars into their colleges, and profeſſed your own *innocence* in this particular, you charm us with the following period, which I cannot ſufficiently admire for the *elegance* of the *diction*, as well as the poignancy of the *ſatire*, and artfulneſs of *ſelf-panegyrick*.

* "I profeſs, (*thus you begin*,) as often as I think "of theſe things, which I do every *day*, and almoſt "every *hour* of each day of my life, I am aſtoniſh-"ed, that any *teacher of philoſophy* ſhould himſelf "be ſo *unlearned*, as not to know that *wiſdom* is "of ſuch tranſcendent *modeſty* and *beauty*, and ſo "capable of giving extreme *delight* to the happy "poſſeſſor of her, that ſhe is full worthy to be deſired "with *impatience*, and ſought after with *care*, and "courted with *aſſiduity*, and careſs'd with *endear-*"*ment*, and ought not to ſollicite *admirers*, nor to "*obtrude* herſelf upon them, leſt, by perſons of diſ-"cernment, ſhe be *deſpis'd* for her forwardneſs, her "affectation, and her vanity."

As to the *Temperance* of our *academical* lads, you expreſs yourſelf in this hypothetical manner: † "If, "inſtead of *ſobriety*, which keeps the conſtitution "cool and clean, and the mind vigorous and active, "and lively, and fit for buſineſs, they go every even-"ing to a publick houſe, and, from a reluctance to "the leaſt degree of Intemperance, become *mighty* "*to mingle ſtrong drink*, and ſuffer the love of it in-"ſiduouſly to ſteal upon them, inſenſibly to grow "up with them, till they habitually deſire it, long "for it, hanker after it, are uneaſy without it, and "at laſt, carry this mean, pernicious, ſinful habit "along with them to their reſpective *ſettlements*, "when they go abroad into the World, *&c.*" with a great deal more to the ſame purpoſe, which it

* Page 154. † Page 172.

would be needleſs, and too *obnoxious*, even for *me* to repeat.

The next point, in which you ſeem to imitate me, is concerning the *Smarts*, of whom you ſpeak thus, (agreeably to what * I have obſerved upon thoſe gentlemen) † " To wear *fine cloaths*, is not to be an *orna-* " *ment* to a ſociety: an *unity* and *ſimplicity* of dreſs, of " *materials*, if not *grave*, certainly not *gay*, is more " genteel, more manly, more ſuited to the ſtudious " life, more expreſſive of a mind intent upon learning, " and inquiſitive after knowledge, and of a contempt " of what the effeminate and illiterate are wont to " admire." —— *Again you ſpeak to the ſame effect*: " *Finery*, in an UNIVERSITY, *amongſt* ſcholars, *in* " a ſcholar, and while he is profeſſedly *in purſuit* " of thoſe improvements which *adorn* the mind, " is, even in a perſon of fortune, an *impropriety*, if " not an *abſurdity*. So that this ſort of *merit*, if it " entitles him to any *reſpect* from his *mercer* who " cloaths him with it, or from his *valet* who ſtrips " him of it, cannot entitle him to any from his *go-* " *vernor*."

You go on againſt the preſent *extravagance* of the *univerſity* in the ſame excellent manner.

‖ " Neither is it to be an *ornament* to a ſociety, " to *ſpend* a great deal of *money* in it, in coſtly treats, " and entertainments: For *frugality*, which is ſober " and temperate, which avoids as well careleſs and " unneceſſary, as vicious and vain expences, that " there may be always wherewith to be *juſt* and " *good*, and *beneficent*, that there may be *no diſ-* " *treſs*, nor temptation to do *mean* or *wicked* " things through *neceſſity*, is one great part of *uni-* " *verſity education*.

This is all very true, and an excellent obſervation in general; but I hope it is not particularly levell'd at

* *Vide Terræ-Filius*, No. xlvi. † Page 175.
‖ Page 176.

Digitized by Google

at any of your *brother-heads*, for refuſing you a place in their PRIVATE IUNTO's and CABALS. — You proceed thus: ★ " All our *academical* inſtitutions have this " view: They all tend this way: A *plainneſs* of *diet* " made acceptable by evening ſobriety and early ri- " ſing; and this, in a *moderate* portion at *ſtated* times, " is the univerſal rule of this place; and is of ſingu- " lar uſe, whether it be conſidered as an help to the " *contemplation* of the ſtudious, or as a preſervative " of health to the ſedentary, or as a guard to the " *innocence* of young men, whoſe paſſions are preſ- " ſing *with force* upon them: For any young gen- " tleman, therefore, to diſſipate a great deal of *money* " in ſo needleſs, ſo improper, and culpable an expence, " becauſe he is *rich* enough to afford it, or *vain* enough " to affect it, and thereby to introduce into theſe places " of education a *reluctance* to comply with the *frugal* " methods of life here propoſed and required; a *nicety* " and *elegance* in eating and drinking; Diſpoſitions " to *luxury* and *idleneſs*, and the natural conſequences " thereof, is not to *adorn* a ſociety, but to *debauch* " it; is to hinder any body elſe from being an *orna-* " *ment* to it; and the Way to entitle himſelf, not " to his governor's *eſteem*, but to his very great diſ- " pleaſure.

I cannot, Sir, ſufficiently applaud this elaborate declamation againſt the *profuſeneſs* and *delicacy* lately introduc'd into *Oxford*; an enormity of ſuch fatal conſequence, that unleſs it be in ſome manner timely check'd, it may, in all probability, totally deſtroy the univerſity itſelf. But I muſt alſo beg leave to obſerve, that there ought to be a moderation on the other hand: and that even *frugality* may be carried to an exceſs. As therefore I cannot approve of the *luxury* and *intemperance* of *ſome*, ſo I muſt equally condemn the pedantick *rigour* and *abſtinence* of *others*; for as it

★ Page 176.

is not proper, in these places, to indulge upon *venison* and *salmon*, upon *burgundy*, *champaigne*, and *rack-punch* on one hand; so I think there ought to be something allow'd, besides *small-beer* and *apple-dumplings*, on the other. Nay, the *niceties* before mentioned, if taken in a moderate degree, tend to *inspire* the genius, and *enliven* the imagination; whereas nothing can be expected from only *rot-gut small-beer*, and heavy *apple-dumplings*, but *stupidity*, *sleepiness*, and *Indolence*.

And yet I am assured that a certain learned *Head*, who seems to have no small opinion of his management, has lately established this *regimen*, and order'd it to be strictly observed by all within his dominions; from whence it is conjectured, that the same worthy person is the author of a famous treatise lately publish'd, and entitled *a learned dissertation upon the excellence, dignity, and antiquity of* Dumpling, *with a word upon* Pudding.

For my part, I am against all *extreams*, and especially on the *pinch-belly* side, which I do not think can be of any advantage either to a man's *health*, or his *genius*; but, on the contrary, firmly believe that a lad may *thrive* full as well, and *chop logick* as glibly in a college, where they *eat* and *drink like Christians*, as in any SMALL-BEER HALL whatsoever.

I wonder that you did not, under this head, acquaint us with that wise injunction, which you have caused to be promulgated within your dominions, against the consumption of *Tea* and *Coffee*; a fashionable vice, which tends only to squandring away money, and mispending the *morning*; since (as you once ingeniously express'd it) nothing more can be expected from those JENTACULAR CONFABULATIONS.

You go on, and are very prolix in censuring your *brethren*, the *heads* of houses, for their *neglect* of young *noblemen*, and *gentlemen-commoners*, committed to their care, just in the same manner which I have

Digitized by Google

I have * done, only allowing for your uſual *ſalvo's* and *diſguiſes*. It would be too tedious to quote all your paſſages to this effect; eſpecially conſidering that my letter is already ſwelled much beyond its intended *length*; I will therefore only give the reader a ſample or two, and ſo conclude.

Having told us how a governor ought to behave towards perſons of a *ſuperior rank*, you proceed thus: "† But a *governor*—— will not be ſo *baſe*, as, in "conjunction with *grooms*, and *footmen*, and *nurſes*, "and ‖ *refugee tutors*, to ſhew his reſpect to them, "by admiring their *fortune*, or their *birth*, and there- "by corrupt their minds with *falſe notions* of great- "neſs; or by *flattering* them in their *follies*, or their "*vices*; or by *ſuiting* himſelf to their *irregular* ap- "petites." Again you ſpeak of them thus:

—— "‡ By this means they will be *untaught*, "in the very place of their education, thoſe *right* "*notions* of themſelves and others, which they had, "in a good meaſure, learned *before* they came to "the UNIVERSITY."

Once more you ſay: "* A *governor*, therefore, "in the *execution* of the *ſtatutes*, can neither *pru-* "*dently* nor *juſtly* make any *difference*, between thoſe "who are ſtyl'd *gentlemen-commoners*, and thoſe "who are call'd ſimply *commoners*, who are not un- "frequently of the *ſame* family with thoſe of the "*ſuperior order*, very often of *as good*, and ſometimes "*better*. A *gentleman-commoner* hath a ſoul to be "ſaved as well as a *ſervitor*, and is under the ſame "obligations to *religion* and *virtue*. A *gentleman-* "*commoner* owes a *duty* to his country, and hath "no more title to be *uſeleſs* to it, than any *other* "*perſon*, to whom he would ſhift off the *diligence*, "and the *qualifications* to ſerve it."

If

* *Vide Terræ-filius* Nº ix. † Page 181.
‖ A rub upon *foreigners*. *Vide Terræ-Filius* Nº. xxxv.
‡ Page 184. * Page 185.

Digitized by Google

If any one can deny that this is an *indirect banter*, exactly in the *Newtonian* manner, upon the method of treating *gentlemen-commoners* at *Oxford*, as well as upon those *gentlemen* themselves, I must confess that I have no judgment in language, and will rather give up my assertion, than endeavour to prove it.

I have now gone through my observations upon this extraordinary treatise; and, though I could produce divers other passages out of it to the same effect, yet, I believe, those already cited will be thought sufficient to demonstrate that you have, in almost every particular, covertly espoused my cause, and fought under my *Banners*. *Nay*, *in* some points, you have exceeded the *model* which I laid down, and urged your resentment farther than I can justify; particularly with relation to the *gentlemen* of *Oriel* and *Baliol Colleges*, in which you have by far outdone me: For I will defy the worst of my enemies to shew one instance, where I have, in so bitter a manner, inveigh'd against any gentleman, for no other reason than purely to wreak a little Spleen, and bespatter the *university*.

I do not say that you *designed* to serve me *in this* signal manner; for, as I observed at the beginning of these *remarks*, the *insufficiency* and *elusion* of one particular statute, in which you fancy yourself aggrieved, seem to be the burthen of your whole book, from beginning to end. All your complaints turn upon this head; but, in the great hurry of your Zeal, there is scarcely an *enormity* in the university, which you have not lugg'd in as a consequence of this *insufficiency* or *elusion*, though they evidently flow from other causes.

Thus we may justly say of your book, without prejudice or partiality, that you seem to be designedly *in the wrong*, in your *main* position, as well as in the Facts which you have brought to support it, and inadvertently *in the right* in almost ever thing besides

Per-

Digitized by Google

Perhaps, after all, you will object that I have misinterpreted your thoughts, and deduced consequences which never entered into your heart; to which purpose you will quote a great many plausible passages out of your book. It may be so, indeed; but, even in that case, I can see no reason that I have to ask your pardon, since, however, I may have injured your *thoughts*, I am sure that I have not wrested your *words*, which are evidently on my side, whatever your *heart* may be; nor are you the first who has really wrote a *Satire*, whilst he was intending a *panegyrick*.

But however this was brought to pass, whether *wittingly* or *unwittingly*, I am certainly obliged to you for taking up the cudgels in my defence, and becoming my *co-adjutor*, at a time, when I thought that every body had deserted me in the cause of virtue and *reformation*. I have long laboured by myself under the weight of Calumny upon this account; and it is very kind of you to step in, even thus late, to my relief, and take half of the burthen upon yourself. The only *return* that I can promise to make is, that, as you have despised the comforts of ease, plenty, and tranquility to support me; so, I will, upon all occasions, (as far as *truth* and reason will allow me,) sacrifice my time, and even my reputation to serve you: At present, I can do no more than affix the *sum* of what you have written, with these *remarks* upon it, to the end of my book on the *same* subject, that they may live together to all posterity, and be mutual aids and justifications of each other.

I confess, Sir, I am at a loss to judge whether the university, assembled in *convocation*, will think fit to return you their *thanks*, in due form, for the *proposal* you have made to them; or, order your book to be *burnt*, as a libel upon their *statutes* and *discipline*: but I shall impatiently wait for the issue of their consultations, having the justest reason in the world to expect, that *my* performance will meet with the

same

Digitized by Google

ſame fate, whether it be *for its honour*, or *for its diſhonour*.

Our caſes, Sir, are ſo exactly parallel, that I have borrowed a paſſage out of your book, entitled *Univerſity Education*, for a motto to *Terra-Filius*: Again, part of your *motto* ſerves full as appoſitely for an head-piece to this *appendix*; and I muſt take the liberty to *conclude* in the ſame manner that you *conclude*; which I chuſe to do, becauſe the words are exactly applicable to my caſe, as well as yours, and are far more *figurative* and *metaphorical* than I can ſupply.

* " For theſe *ſix* years *that I have undertaken* " *the* reformation *of the two univerſities*, I have " ſeemed to myſelf to have been walking through a " large field of † *briars* and *thorns*, in hopes of arri- " ving at a *beautiful country* beyond it; of which, " at my firſt ſetting out, I thought I had a very " *near* proſpect: But, good God! with what *weary* " *ſteps*, with what *hard ſtruggle*, with what *ex-* " *treme hazard* of loſing every *rag of cloaths* off " my back, have I toil'd and ſweat, to get through " this *horrid brake!* the thicket *impenetrable!* the " path *untrod!* I have been teiz'd, perplex'd, *prick'd*, " *ſcratch'd*, *torn*, *wounded*, *diſfigur'd!* No ſooner " have I been able to *diſengage* myſelf on one ſide, " than I have been *entangled* on the other. In the " midſt of this perplexity and diſtreſs, nothing kept " up my ſpirits more, than an earneſt *deſire* of do- " ing the good that was before me; a thorough *per-* " *ſwaſion* of the *ſucceſsfulneſs* of perſeverance, and " an utter *contempt* of the *unreaſonable oppoſition* I " met with: For I conſider'd that it aroſe only from " *briars*

---

* Page 206.

† Alluding to that paſſage in our excellent *Homilies*, viz. *Of ourſelves we be* crab-trees. - - - *We be ourſelves of ſuch earth, as can bring forth but* weeds, nettles, brambles, briars, cockle, *and* darnel. *Vid. Hom. Lond. edit.* 1676. *p.* 9. ſecond Part of the *miſery of man*.

Digitized by Google

" *briars* and *thorns*, which, however they might be " permitted, for a while, to triumph in retaining a " little of my *fleece*, would never be able effectually " to obſtruct my paſſage to that *fine paſture*, and " thoſe *delicious ſtreams* I panted after. . .

I am, SIR,

Your moſt thankful

humble Servant, and

Fellow-Labourer,

TERRÆ-FILIUS.

Digitized by Google

POSTSCRIPT.

I Would not willingly let any part of your argument, with regard to the *ſtatute* in diſpute, paſs unobſerv'd; and for that reaſon have thought fit to add a word or two, by way of *poſtſcript*, to the foregoing *remarks*.

The only *plea*, which you ſeem to have left, for deſiring an *amendment* of this ſtatute, is, that the *penalty* of *forty ſhillings*, by the alteration in the value of money, is much *leſs conſiderable now* than when the ſtatute was *firſt made*. I have not pretended to deny this; for I know it to be true. But I *think* that I have, in a great meaſure, refuted your arguments upon this head, and prov'd, that the terrible conſequences which you draw from it, and ſo ſtrongly prognoſticate, *viz.* the *total ſubverſion of academical diſcipline*, will, in all probability, never come to paſs; for, in the caſes both of Mr. *Seaman* and Mr. *Somaſter*, (which I hope you will not inſiſt upon any longer,) you do not pretend that they went away *without* asking for a *diſceſſit*; nor that they ask'd for it either out of *wantonneſs*, or to *eſcape* from the *diſcipline* of your hall. Since of *one* you ſay, that he was *ſtudious* and *well-inclined*; and you do not offer to ſay any thing to the *contrary* of the other; and beſides theſe *two*, you have not been able to give any other inſtance, in the courſe of *one hundred and ſeventy eight years*.

You

Digitized by Google

You ſay this *diminution* of the penalty is a * *miſchief which* time *has introduced*. How great a *miſchief* it is, I muſt leave the reader to judge, after what has been ſaid: But if you had been pleaſed to recollect ſome other ſtatutes, you might have employed your time to much better purpoſe, in ſetting forth the *real* and *grievous miſchiefs* which *time has introduced*, by the alteration in the *value* of money; particularly in the *ſtatute* relating to *grand compounders*, which is grown ſo burdenſome, that it keeps ſeveral gentlemen from taking their *degrees*; or in the *ſtatutes* of ſeveral colleges, which oblige the fellows to *ſwear* that they are not worth *five pounds per annum de proprio*, and thereby involve *many* of them in the guilt of *perjury*. By *propoſing* a redreſs of theſe *grievances*, you would have done a *real honour* to the *univerſity*, as well as *true ſervice* to mankind, inſtead of amuſing us with idle *perſonal* complaints, founded upon *imaginary* grievances, and carrying on your *own* fanciful and ridiculous SCHEME.

I will detain you no longer than to put you in mind, that as you have thus *groſly miſrepreſented* the whole matter, and thereby injur'd ſeveral worthy gentlemen, you ought, as a *profeſſor* of learning and chriſtian religion, to make them ſome reparation, by publickly *asking their pardon*, as well as to offer ſome *apology* to the publick *for having impoſed* upon it in ſo *egregious* a manner.

---

* Page 32.

FINIS.

Digitized by Google

THE INDEX.

A.

ACT (publick) at *Oxford*; ſome account of it. *Page* 1
thought expedient to have none of late, 4
the ſtatute concerning it, 261
Admiſſion (into the univerſity) ſome account of it, 11
attended with *perjury*, *ib.*
Anglers, of *Hart-Hall*, what, 295
Apple-Tree, (philoſophical) an account of it, 194
Apple-Dumplings enjoin'd in a certain *hall* in *Oxford*, 305, 330
Apprentice, etymologiz'd by Dr. *Newton*, 324
Ariſtotle, the deference paid to him at *Oxford*, 109
a greater man than *Lock*, 110
recommended to all young men, 172
Articles (of religion) ſubſcrib'd, without knowing it, 13
farther proved, 91
Arts, decline at *Oxford*, 25
Athanaſius recommended to all young men, 172
Ayliffe (Dr.) abuſed at *Oxford*, 74

Bear-

Digitized by Google

B.

Beaveroft (Mr.) denied his *Grace* at *Oxford*, *Page* 285
Ben Johnson, a *Bricklayer*, 244
Bishops, threaten to get *Terra-Filius* suppress'd, 72
Black Book, what, 120
a gentleman of *Merton College* put into it, for drinking king *George*'s health, 30
a large account of that affair, 115, *&c.*
a farther account of the *Black Book*. 235
Blunder ('Squire) a member of *Ordinantia*, 159
some account of him and his son, *ib.*
Boukephalus (Sir) his exploits at *Oxford*, 222
Bowles (Mr.) admits Mr. *Seaman* into *Oriel College*, 293
how resented by Dr. *Newton*, *ib.*
how esteemed by him formerly. 295
Brimstone (Dr.) reprimanded for his impudence and uncharitableness, 166
Bubble-schools compared to *'Change-Alley Bubbles*, 61
Bubble (*Stamford*) an account of it, *ib.*
Bullock's-Lane, news from thence, 162
Bursarship goes a begging in some colleges, 18

C.

Cambridge, its dispute with *Oxford* about *precedence* 36
its genealogy and several names 37
the same neglect of statutes there, 265
Cantaber, a *Spanish* rebel, founder of *Cambridge*, 37
Carter (Dr.) abused by Dr. *Newton*, 300, *&c.*
Cartey (Mr.) put into the *Black Book*, and for what, 284
Chester (bishop of) upbraids the university for not *reading mass*, 14
how answer'd by Dr. *Hough*, *ib.*

Digitized by Google

Chronicum precioſum (a book ſo called,) ſome obſervations upon it, *Page* 12
Civility, the want of it at *Oxford*, 189
Clarendon (his hiſtory) the money got by its impreſſion embezzled, 17
how excuſed, 19
his *printing-houſe*, ſome account of it, 53
Clodius (*Snappius*) an old *Sabine* farmer, 2
Collectors (Academical) deſcrib'd, 232
Colleges, the intention of endowing them, 216
reaſons for leaving one, and going to another, 304
Common ſenſe, the moſt uncommon thing in the world 104
eſpecially at *Oxford*, *ib.*
its definition, *ib.*
Compliments, a diſſertation upon them, 240
Compounders (Grand) the ſtatute concerning them ought to be amended, 337
Conſcience, whom it becomes, 95
Conſtitution-Club at *Oxford*, ſome account of it, 115
how look'd upon by the univerſity, 118
a large account of its riſe, progreſs, and diſſolution, 277
inſulted at *Oxford*, 279
proſecuted in the vice-chancellor's court, 281
preſented by the grand jury of *Oxfordſhire*, 282
Convocation (*Oxford*,) their deſign 50
Convocation ſilenc'd, 76
Coſtard (Mr.) put into the *Black Book*, and for what, 284
Cowper (Mr.) denied his *Grace* at *Oxford*, 285
Coxcomb, his method of *complimenting*, 241
Craſſus (Dr.) 136, 138
Curl (Mr.) his account of the *Oxford poetical club*, 132
receives a letter of thanks from them, 145

Decree

Digitized by Google

D.

Decree (at *Oxford*) against all *resistance* of princes in King *Charles* II's reign, *Page* 28
broken through the very next reign, 29
Dedications, instances of some, 242
Degrees, the method of taking them, 227, 235
statutes relating to them, 260
Dr. *Newton*'s opinion of them, 326
Delaune (Dr.) a pun upon him, 215
compared with Mr. *Penkethman*, 245
Determinations at *Oxford*, the manner of them, 232
Directors of the *South-Sea*, compared with the *Heads* of colleges at *Oxford*, 59
preach'd against at *Oxford*, 162
Discommoning, what, 239
Disputations, an account of them, 106
Dogging, what, 233
Dons, alarmed at the appearance of *Terræ-Filius*, 21
Dragoons sent into *Oxford*, to prevent their rising in *rebellion*, 30
Drama (Argumentative) an account of it, 106
Drybones (Dr.) his respect for his man *Thomas*, 67
an instance of it, *ib.*
turns tyrant, 161
complained of by his fellows, *ib.*
some farther account of that matter, 164

E.

Education at *Oxford*, some account of it, 41, &c.
of *noblemen*, how neglected there, 43.
Embezzeling (publick benefactions) the vilest of all *frauds*, 16
frequently complained of at *Oxford*, 17
seldom *without reason*, *ib.*
an instance of it in the case of *Clarendon's history*, *ib.*
how excused, 19

Digitized by Google

Examination (publick) how performed, Page 229
Exercises necessary for *degrees*, 227
Ex——ster College, news from thence, 164
Extravagance of the university condemn'd, 328

F.

Faustus (Dr.) his speech in *Golgotha*, 57
his respect for his man, 67
Fen (Mr.) Dr. *Lime-Kiln's* servant, a great favourite of his master, 66
Fellows, of colleges, an account of them, 218
Fleetwood (bishop) some observations on his book called *Chronicon preciosum*, 11
Footmen of the Oxford *heads*, some account of them, 65
Foppery (*academical*) a description of it, 255
Free-Thinker / *Free-Speaker* } *Terra-Filius* one which is called daring and impious at Oxford, 9 21
Frippery (*Valentine*) his letter to *Terra Filius*, 254
his character, *ib.*

G.

Gaming, the statute against it, 263
the wisdom of it, 264
G—d—r (Dr.) preaches against *Terra-Filius* at Oxford 21
observations upon it, *ib.*
Gentlemen-commoners, how neglected at Oxford, 43
confirm'd by Dr. *Newton*, 330
his *matriculation*, a poem, 224
George (King) a gentleman of *Merton-College*, put into the *Black Book*, for drinking his health, 30
and obliged to plead the benefit of the next act of grace, to obtain his *degree*, *ib.*
a large account of that affair, 115, *&c.*

his

Digitized by Google

his title, Page 71
insulted by a *proctor* in his speech, 75
and in most *sermons, declamations*, &c. *ib.*
particularly in a sermon preach'd by Mr. *W—n ib.*
the *oath* of allegiance to him often evaded at *Oxford*, 13, 91
Golgotha, at *Oxford*, some account of it, 54
news from thence, 163
Gubbins (Dr.) a benefactor to *St. John's-College*, 276

H.

Habits (scholastick) the statute concerning them, 262
Hart-Hall, the method of living there, 313
Heads, of Colleges compared to the *South-Sea Directors*, 59
the charge against them, 63
ought to be examined, *ib.*
the definition of one, 64
their method of keeping mankind in ignorance, 105
the character of one, 304
Dr. *Newton's* opinion of them, 359
High-Church, how supported, 234
History (*Clarendon's*) the money got by its impression *embezzel'd*, 17
how excused, 19
Holt (Proctor) his treatment of Mr. *Meadowcourt*, for drinking king *George's* health, 116, *&c.*
Hough (Dr.) answers the bishop of *Chester* about not *reading Mass*, 14, 15
Humour, some thoughts upon it, 95
governs the world, *ib.*
Terræ-Filius under its influence, 96
dangerous to princes, 97
reason the test of it, 98
Hunt (Dr.) abused by Dr. *Newton*, 321

Digitized by Google

I.

Mists (*Oxford*) a supplement to that book, Page 213
——*s College*, news from thence, 164
Informing, commonly thought *dishonourable*, 23
Ignorance, how promoted at *Oxford*, 105
Interest governs the world, 94
John's College, (*St.*) the *president* of it affronted by one of my predecessors, 3
vindicated, *ib.*
news from thence, 165
an account of the rarities there, 184
a list of *their benefactions*, 274

K.

King, *George*, his Title, 71

L.

Laud (Archbishop) some account of him, 39
Lectures at *Oxford* an account of them, 47
how neglected, 50, 228.
statutes relating to them, 260
Letters, from *John Spy* to *Terræ-Filius*, 21
from *I. R.* 87
from *Philalethes*, 91
from *N. A.* 247
from *Valentine Frippery*, 254
Lime-Kiln (Dr.) some account of him, 66
his respect for his man *Fen*, *ib.*
instances of it, *ib.*
Logick, the easiest art in the world, 106
how attained, *ib.*
Sir *Richard Steel's* description of it, 109
London-Journal, his incroachment upon *Mist*, 146
Loyalty, much boasted of at *Oxford*, 26
especially when preaching up *rebellion*, *ib.*
what meant by that *word*, 27

Digitized by Google

in what ſenſe *Oxford* is remarkable for *loyalty*, Page 27
ſome marks of it 28-9
Lyne's Coffee-Houſe, news from thence, 163

M.

Magiſtrates of the univerſity, how to behave towards them, 177
Mail, one from *Oxford*, 162
Mary's (*St.*) news from thence, *ib.*
Maſs, the ſtatute for ſaying it, how evaded, 14
upbraided with it by the *biſhop* of *Cheſter* at the royal viſitation of *Maudlin-College*, *ib.*
Matriculation, ſome account of it, 11
attended with *perjury*, *ib.*
the abſurdity of it in one inſtance, 15
Maurice (Mr.) prohibited to preach within the precincts of the univerſity, 82
Meadowcourt (Mr.) his proceedings againſt a *ſeditious ſermon* preached at *Oxford* by Mr. *Wh—n* 82
inſulted by the *Vice-Ch——r* upon that account, 85
put into the *Black Book* for drinking king *George's* health and withheld from his degree, 115
a large account of that affair, *ib.*
pleads the *act of grace* and obtains his *degree*, 131
Miller, Serjeant, his remarks upon *Cambridge*, 92
Milton, a remark upon him, 97
Milvius (Dr.) 219
ſome account of him, 159
Miſt, the Journaliſt, abuſes *Terræ-Filius*, 145
incroached upon by the *London-Journal* 146
obſervations upon his *reſtoration* journal, 201
farther obſervations upon it, 204
Mob, its commendation, 68
Moderator in diſputations, his buſineſs, 107

Digitized by Google

N.

Newton (Dr.) remarks upon his book entitled *University Education*, &c. *Page* 289
angry with the *provoſt* of *Oriel* and Mr. *Bowles*, and why, 293
but without reaſon, *ib.*
falſifies facts, 297
expoſtulated with by *Terra-Filius*, 299
miſrepreſents the caſe of *Thomas Wyſſe*, 310
his method of living at *Hart-Hall*, 313
his age, *ib.*
how long he *has been at the univerſity*, *ib.*
how long he has preſided in *Hart-Hall*, *ib.*
an *inn-keeper*, 314
angry with being called ſo, *ib.*
but unjuſtly, *ib.*
joins with *Terra-Filius* in the reformation of the univerſities, 315, 332
his *ſalvoes*, 316
compared to *Horace*, *ib.*
his complaints, 317
oppoſed by the *rector* and fellows of *Exeter College*, *ib.*
a *monarch*, 319
his opinion of *heads* of colleges, *ib.*
his obſervation upon the garden at *Trinity-College*, 322
his opinion of the *exerciſes*, *ſtudies*, *lectures*, *diſputations*, *prayers*, and *converſations* of the univerſity, 323
reflects upon the *profeſſors* of liberal ſciences, 324
his opinion of univerſity *degrees*, 326
condemns *pluralities*, *ib.*
his account of the *temperance* obſerv'd at the univerſity, 327
his opinion concerning the *ſmarts*, 328
condemns the extravagance of the univerſity, *ib.*

prohibits

Digitized by Google

prohibits *Tea* and *Coffee*, *Page* 330
censures his brethren for their neglect of *noblemen* and *gentlemen-commoners*, 330
opposed by *briars* and *thorns*, 334
scratch'd in a most woful manner, *ib.*
called upon by *Terræ-Filius* to ask pardon of those whom he has injured, 337
Noblemen, how neglected at *Oxford*, 43, 330
Numps (Benjamin) his letter to his mother, stopt at the post-office. 56
proceedings thereupon, *ib.*

O.

Oaths, how they ought to be taken, 12
taken to statutes, which were never seen, *ib.*
those of *allegiance* and *supremacy*, how evaded at *Oxford*, *ib.*
the ill use of *oaths* at *Oxford*, 87
Opponent in disputations, his business, 106
Ordinantia, some account of it, 158
the statute concerning it, 261
Oriel College besieged by the mob, 25
Owen, the rebel, entertained at *Oxford*, 29
inlists great numbers there in the *pretender's* cause, *ib.*
a member of *Ordinantia*, 160
Oxford (Professor) a story of one, 25
Oxford noted for *faction*, 28
for quarrels, riots, and law-suits, 33
its dispute with *Cambridge* about *precedence*, 36
its genealogy, and several names, 37
its founder, *ib.*
its *Heads* compared to *South-Sea Directors*, 59, *&c.*
is a great admirer of *Aristotle*, 109

Digitized by Google

Oxford, its behaviour to *ſtrangers*, Page 189
for what to be commended, 246
Oxford Jeſts, a ſupplement to that book, 213

P.

Packet (Dr.) his reſpect for his *butler*, 67
Panegyricks of *great men*, unpopular, 147
Paroquet (Mr.) 136
Pedant, his method of *complimenting*, 241
Penkethman (Mr.) compared with Dr. *D—l—ne*, 245
Perjury, unavoidable at *Oxford*, 11
the guilt of it tranſferred by *high-church prieſts* to the *impoſers* of the *oath*, 13
the impoſition of *perjury* at *Oxford* farther proved, 87
Philalethes, his letter to *Terra-Filius*, 91
Philoſophy, its buſineſs to enquire after *truth*, 6
Philoſophical Popery at *Oxford*, 110
Pluralities, condemned by Dr. *Newton*, 326
Poetical Club at *Oxford*, an account of it, 132
ſome of their productions, 138
Poetry (*Profeſſor* of) ſome account of him, 48
preaches a treaſonable ſermon, 75
a full account of it, *ib.*
Politicks, *Terra-Filius*'s advice upon it, 173
Popery, how maintained in *England*, 106
Poſting at *Oxford*, what, 233
Precedence, great diſputes about it between *Oxford* and *Cambridge*, 36
Preſident (of *St. John's-College*) affronted by one of my predeceſſors, 3
vindicated, *ib.*
Preſs (the liberty of) aſſerted, 205
Pretender, his health publickly drunk at *Oxford*, 30
a known promoter of his cauſe preſented to a *doctor's degree* there upon the day of the king's *coronation*, *ib.*
Printing-houſe (*Clarendon's*,) ſome account of it, 53

Digitized by Google

Page

Proctors (Academical) their power, 235
the character of *one*, 283
Profeſſor, a ſtory of one at *Oxford*, 25
an account of the *Oxford profeſſors*, 47
particularly of the *poetical profeſſor*, 48
Pudſey (Dr.) dies at *Oxford*, 216
obſervations thereupon, *ib*,
Punning, in great reputation at *Oxford*, 210
a ſample of *Oxford puns*, 213

Q.

Quarrels at *Oxford*, an account of them, 33

R.

Reaſon, the teſt of *humour*, 98
Rebellion, in *Hart Hall*. 318
Reformation, wanted at *Oxford*. 45
Religion, wrapt up in hard names, 8
Terra-Filius's advice upon it, 170
Reſiſtance of princes condemn'd at *Oxford* by a publick *decree*, 28
Reſpondent in diſputations, his buſineſs, 106
Reſtoration of the *pretender* wiſhed for by Mr *Miſt*, 201
Terra-Filius's reaſons againſt it, 204
Rich (Mr. *Pickering*) his conteſt with Mr. *Wharton* 134
Ruſſel (Mr.) withheld from his *degree*, and for what, 285

S.

Satires upon *great men*, the popularity of them, 147
Saturnalian feaſts, ſomething like an *Oxford act*, 2
Scholars, the property of their governors, 318
School-boys, *Terra-Filius*'s advice to them, 168

Digitized by Google

Sciences decline, of late years, at *Oxford*, *Page* 25
Scurlock (Mr.) pluck'd, and for what, 284
Sejanus, the reſpect paid to his *Servants*, 67
Seaman (Mr.) removes from *Hart Hall*, 293
Sermon, a ſeditious one, preach'd at *Oxford* on the 29th of *May*, 1719. 27
proceedings thereupon, 82
Smart (*Oxford*) the character of one, 255
Dr. *Newton*'s opinion of them, 328
Smiglecius, the beſt book. except the bible, 110
Snappius Clodius an old *Sabine* farmer, 2
Somaſter (Mr.) his caſe, 307
South (Dr.) a great *punſter*, 211
South-Sea Directors compared with *Heads* of colleges, 59
the charge againſt them, 63
Spy (*John*) his letter to *Terræ-Filius*, 21
Stamford univerſity vies with that at *Oxford*. 61
Standfaſt, *Jeroboam*, his letter to *Terræ-Filius*, 240
Stateſmen, of all parties, ought to protect their *friends*, 70
Statutes of the univerſity ought to be *alter'd*, 12
contradictory, inconſiſtent *ſtatutes*, how excuſed, 14
for ſaying *maſs*, how evaded, *ib.*
a ſample of the *Oxford* ſtatutes, and how obſerv'd, 259
ought to be equally adminiſter'd, 326
Steele (Sir *Richard*) his deſcription of *univerſity logick*, 109
Strangers, how uſed at *Oxford*, 189
Strings of *Syllogiſms*, an account of them, 108
Stuarts, their pedigree, from *Adam* demonſtrated, 188

Taverns,

Digitized by Google

T.

Taverns, ſcholars prohibited by ſtatute from frequenting them, *Page* 263
Taylor (Biſhop) his opinion of *forbidding the publication of books*, 90
Temperance (Academical) 327
Terræ-Filius, ſome account of him, 1
the reaſon of his long *ſilence*, 3
affronts the *preſident* of *St. John's College*, *ib.*
is commonly expelled, *ib.*
put to ſilence, at *Oxford*, 4
a *Free-thinker* and a *Free-ſpeaker*. 9
ſome farther account of him, *ib.*
a letter to him from *John Spy*. 21
preach'd againſt at *Oxford*, by Dr. *G*——*r*, *ib.*
his obſervations upon that ſermon, 22
has a great reſpect for all *heads* of colleges, 24
his papers prohibited by the *vice-chancellor* of *Oxford*, 52
the ſon of an *ale-houſe-keeper* in *Wapping*, 69
his papers threaten'd to be ſuppreſſed by the *biſhops*, 72
a letter to him from *J. K.* 87
a letter to him from *Philalethes*, 91
influenc'd by humour, 96
abuſed by *Miſt* the journaliſt, 145
his defence, *ib.*
two of his papers burnt at *Oxford*, 163
his advice to the *ſchool-boys* of *Great Britain*, 168
goes *incog.* to *Oxford*, 183
obſervations upon *Miſt's* journal, 201
his reaſons againſt *reſtoring* the *pretender*, 204

Digitized by Google

the

the ſtatute concerning him, *Page* 261
his remarks upon Dr. *Newton*'s book, entitled *Univer. Educ.* 289, *&c.*
Thomas, Dr. *Drybones*'s man, a great favourite, 67
Toaſts (*Oxford*) their pernicious effects, 152
a ſtatute againſt keeping them company, 153
King *Charles* I. his inſtructions concerning them, 154
the character of one, 157
advice how to behave towards them, 179
one expelled for lampooning them, *ib.*
T—p (Mr.) remarks upon *his dedication to the lord N.* and *G.* 242
and upon his *Poetical Prelections*, 243
remarks upon his play called *Abramule*, 265
Trinity College, their fine *garden*, and Dr. *Newton*'s reflection upon it, 322
Truſt (going upon) cautions againſt it, 180
Truth ought not to be ſpoken at all times, a falſe maxim, 6
big with *miſchief* and *falſhood*, *ib.*
men blamed for *ſpeaking truth*, 7
eſpecially amongſt the *clergy*, *ib.*
has a tendency to *Atheiſm*, 8
Tutors, what they ſhould be, 260

V.

Vice-Chancellor of *Oxford*, prohibits *Terræ-Filius*, 52
refuſes to proceed according to ſtatute againſt a ſeditious ſermon, 82
commanded to do it by the ſecretary of ſtate, 84
but prævaricates, 85
inſults Mr. *Meadowcourt*, *ib.*
his behaviour to that gentleman upon deſiring to plead the *act of grace*, 128

his

Digitized by Google

his power, 237
his *court*, 238
Visitation of the universities much expected, 5
how misrepresented at *Oxford*, 23
why delay'd, 175
Vizard (Mr.) unjustly made proctor, 167
his character, 236
Unanimity boasted of at *Oxford*, 31
but falsly, 32, *&c.*
reproached for the want of it by the bishop of *Chester*, 34
strict *unanimity* in opinion, not commendable in *students*, 35
what *unanimity* praise-worthy in an university, 36
University (*Stamford*) vies with that at *Oxford*, 61
University Education, a book so called, remarked upon by *Terra-Filius*, 289

W.

Wharton (Mr.) preaches a *treasonable* sermon at *Oxford*, 75
an abstract of it, *ib.*
an account of the proceeding against it, 81
made president of the *Oxford* poetical club, 134
a *punster*, 211
Whiggism, what, 176
White (Sir *Thomas*) founder of *St. John's College*, his last letter to them, 272
observations upon it, *ib.*
White (Proctor) his treatment of Mr. *Meadowcourt*, for drinking King *George*'s health, 117
William (Father) some account of him, 39
his reply to an *high german* artist, 40
his speech in *Golgotha*, 57
some account of his man *John*, 65

Digitized by Google

illiam (King) compared to *Oliver Cromwell*, in a sermon at *Oxford*, 76
ily (Dr.) 219
iſdom, her character, by Dr. *Newton*, 327
omen, their power, 99
the bad effects of the women at *Oxford*, *ib.*
farther explained, 152
the ſtatute againſt keeping them company, 153
King *Charles* I. his inſtructions againſt them, 154
yſſe (*Thomas*) *his caſe miſrepreſented by Dr. Newton*, 310

FINIS.

Digitized by Google

BOOKS lately printed for R. FRANCKLIN, *under* Tom's Coffee-House, *in* Russel-Street, Covent-Garden.

I. POEMS on Several Occasions. Dedicated to the reverend Dr. DELAUNE, president of *St. John's College* in *Oxford*. By *N.* AMHURST, some time of the same college. The third edition. Price 1 *s.*

II. The British General: A poem, sacred to the memory of his Grace JOHN duke of MARLBOROUGH. Inscrib'd to the right honourable WILLIAM, Earl CADOGAN. By *N.* AMHURST. Price 1 *s.*

III. *Strephon's Revenge*: a Satire on the *Oxford* Toasts. Inscrib'd to the Author of *Merton Walks*. Price 1 *s.*

IV. *Oculus Britanniæ*: An heroi-panegyrical poem on the university of *Oxford*. Illustrated with divers beautiful similes and useful digressions. Price 1 *s.*

V. A Discourse of the Grounds and Reasons of the Christian Religion: in two parts. The first, containing some considerations on the quotations made from the old in the new testament; and particularly on the prophecies cited from the former, and said to be fulfill'd in the latter. The second, containing an examination of the scheme advanced by Mr. *Whiston*, in his essay towards restoring the true text of the old testament, and for vindicating the citations thence made in the new testament. To which is prefixed an apology for free debate, and liberty of writing. Price 4 *s.* 6 *d.*

VI. An historical and critical Essay on the thirty nine Articles of the Church of *England*: wherein it is demonstrated, that this clause, *The church has power to decree rites and ceremonies, and autority in controversies of Faith*, inserted in the 20th article, is not a part

Digitized by Google

a part of the articles, as they were eſtabliſh'd by act of parliament in the 13th of *Eliz.* or agreed on by the convocations of 1562, and 1571. Price 4 *s.*

VII. The Game of *Quadrille*: or, Ombre by Four: with its eſtabliſh'd laws and rules, as it is now play'd at Court. To which is adèed, The Game of *Quintille*: or, Ombre by Five. Price 1 *s.*

VIII. SHAKESPEARE Reſtored: or, a Specimen of the many errors, as well committed as unamended by Mr. POPE, in his late edition of this poet; deſigned not only to correct the ſaid edition, but to reſtore the true reading of *Shakeſpeare* in all the editions ever yet publiſh'd. Price 6 *s.*

IX. The Lives and moſt remarkable Maxims of the antient Philoſophers. Tranſlated from the *French* of the famous archbiſhop of *Cambray*, author of *Telemachus*, *&c.* Price 3 *s.*

Digitized by Google

Digitized by Google

Digitized by Google